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A Reformed Weekly

MAY 10, 1991/46th year of publication/No. 2259

Police get back in touch with communities

Alison de Groot

TORONTO — Police forces in Canada are taking steps to return to community-based policing; the kind of policing in which officers on duty know the shopkeepers in their areas and in which residents recognize local patrollers.

Sgt. Lisa Hodgins of the Toronto Metro Police says her force has been working to implement community-based programs since 1982 after a management study was done. The resulting "Hickling-Jonson Report" suggested the force use the community-based approach.

"It means that officers are assigned to a zone for no less than 18 months so that they can get to know local store owners and identify problem areas," says Hodgins. "Officers are now getting out of their cars and walking the beat. This means increased visibility which allows the public to recognize the officers working in their community."

Civilian involvement

Staff Sergeant Bob Shennan's Port Colborne, Ont., detachment of the Niagara Regional Police is working out a model program for that force.

The department has created a combined citizens/police committee to find out what residents want from their police department. The committee is made up of seven civilians and seven officers. Civilians were selected from among interested individuals and local service clubs.

"This committee was set up to let us know what the people want from us," says Shennan.

Shennan says the move to community-based policing is a result of sweeping changes made by the office of the Solicitor General of Canada last year after a national study was released. "All policing in Canada will eventually move in this direction," adds Shennan.

"The most common thing I hear from the community is, 'We want to get to know the policepeople,'" says Shennan. "They just want to see us, to know us and to know what services we offer."

The local media in Port Colborne seem to be picking up on the recent changes in the department. The *Port Colborne News* has featured profiles of local police officers and firefighters over the last three months. Shennan says that those profiles are going a long way in the department's community relations effort, although he adds that he won't force any officer into being profiled if he or she doesn't want to be.

Other incentives in Port Colborne include public education and question nights such as the "Home Security" night to be held this month in Wainfleet, Ontario; setting up neighbourhood watch programs; police participation in community programs such as the "Life Leadership Program," a drug awareness program initiated at two of the local high schools; and an extensive survey of local residents' needs being designed by the Canadian Police College in Ottawa for administering this fall.

A highway community?

How do you conduct community-based policing when your area is a strip of 12-lane highway during rush-hour?

Superintendent Bill Kloss of the Ontario Provincial police had to answer that question. Kloss is the district commander of the area around Aurora, Ont., and a large part of his responsibility is highway patrol.

Kloss saw no reason why his area could not use community-based policing and decided to pull over some motorists to invite them to a general meeting about what they, as members of the unique rush-hour-commuter "community," wanted from their police "department." Some of the results are a system of changeable information signs along the highway in the Toronto area and an increased crackdown on tailgaters, weavers and other unsafe drivers.

On a national level, Royal Canadian Mounted Police Commissioner, Norman Inkster, has shown strong support for community-based policing, according to Sgt. Rick Morris, an RCMP community relations spokesperson.

Last year Inkster brought together a renowned circle of experts on crime prevention, including academics, police officials and members of the public, to discuss by what method the needs of the

See **POLICE--p. 2**

Photo: C.C. files

Community-based policing means local residents and officers recognize each other.

Photo: C.C. files

Community-based policing is described as proactive by officers.

Thinkbit:

The task of the people is to keep leaders from amnesia; the task of the leaders is to keep people from nostalgia.

Source unknown

In this issue:

North Korea is using Christians as political pawns . . . . . p. 10
A Christian school alliance says taking the government to court is a way to challenge humanism . . . p. 11
North Americans celebrate their mothers on May 12 . . . . . pp. 6, 7

Oka and Meech top national TV news in 1990

Robert VanderVennen

TORONTO — Native issues and the Meech Lake Accord received the most attention in national television news coverage on CBC and CTV networks in 1990, reports Lydia Miljan of the National Media Archive.

Those issues have replaced free trade and elections, which were the top news stories of 1989. This information comes from word studies of the Archive's computer transcripts of all news stories on CBC and CTV. In total, 43,783 CBC and 35,133 CTV words were indexed for the year. This resource is part of the Fraser Institute, located in Vancouver.

The crisis at Oka, Quebec, was a major factor in the rise of Native issues to the top. It was dramatic, provided charges of racism, and called attention to accounts of human suffering, all of which are strong criteria for newsworthiness.

The Meech Lake issue received most attention as the June deadline for ratification approached. It almost completely dominated network news coverage for the week during which the First Ministers were meeting. In that seven-day period, CBC presented 69 news stories on Meech Lake and only 17 stories on all other subjects — three-quarters of CBC's regular news programming was devoted to this one issue.

Public concern more economic

But "it is clear that television does not mirror the public's concerns," says Miljan. On a Maclean's/Decima poll asking Canadians what they considered the most important issue facing Canada, the issue about which they themselves were most concerned, the GST and the recession ranked first and second. Native issues were not among the top ten, and Meech Lake was only fifth.

The environment ranked third in frequency of coverage on both TV networks. Fourth and fifth were the GST and the recession. Increasing attention was paid to economic issues as 1990 moved on.

Quebec was again the province most often mentioned in newscasts, with both networks mentioning it more than 40 per cent of the time that a province was named. Ontario was mentioned 12 per cent of the time on both networks whenever a province was identified. Robert Bourassa and Clyde Wells were the premiers most mentioned. Brian Mulroney was the federal politician most often mentioned.

Miljan says that "the research program of the Archive is based on the perception that the media have a unique ability to inform and persuade Canadians on issues of public policy." The Archive wants Canadians to think about the what and why of what they see on the news.

News

Police and people in dialogue

...continued from page 1.
public could be met. And according to Morris, that independent group came out unanimously in favour of community-based policing.

Morris says the RCMP sees community-based policing as more than just "an officer on foot patrol shaking door-knobs."

"It means people having dialogue with police and the police having dialogue with the people and getting involved in community programs," says Morris.

Morris sees community advisory groups as one way of finding out what the public wants from its police force.

'Pro-active' policing

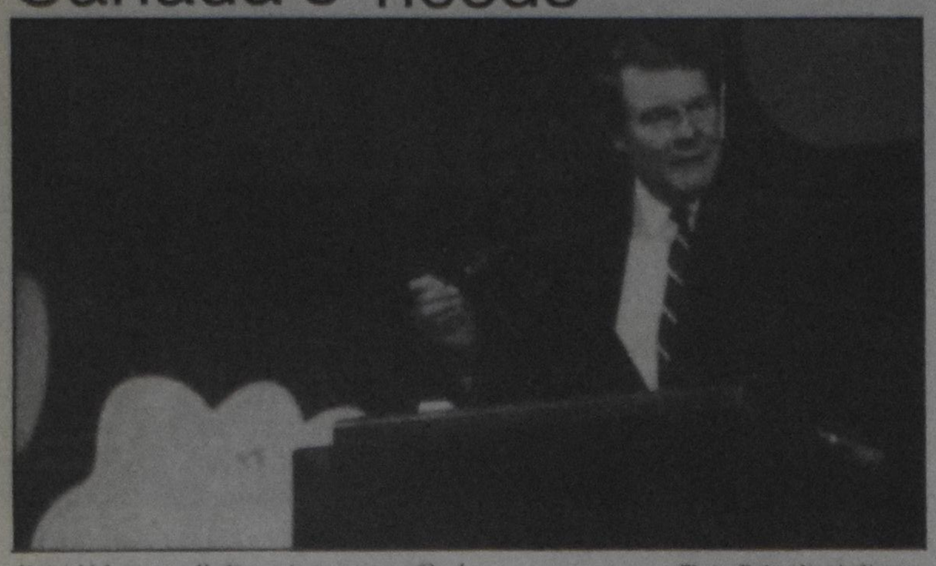
"'Pro-active' [as opposed to 'reactive'] is the buzzword these days," says Morris. "Policing isn't just crime solving anymore. It's problem solving."

Community-based policing may seem most applicable to the RCMP's town and municipal duties in its eight contract provinces outside of Ontario and Quebec; however, Morris says community-based methods can be and are used on a federal level as well.

"All levels of the police force can have dialogue with all levels of the community," says Morris. He explains that a federal department's community is national businesses or the federal government, for example, down to a local department whose community is a rural town.

While each force is developing its own community-based policing program, all agree this kind of policing is the way of the future for Canadian police forces.

David Mainse addresses Canada's needs



David Mainse calls Canada to turn to God Photo: Robert VanderVennen

Robert VanderVennen

SCARBOROUGH, Ont. — Healing for Canada in this time of national fragmentation can only be found when Christians call upon God to restore righteousness and justice. This is the message that David Mainse, Canada's evangelist with a daily TV program, is bringing in a tour to 100 Canadian cities in 1991.

The Scarborough edition of the tour drew on the extensive audiovisual resources of the 100 Huntley Street TV programs, on black songleader Hiram Johnson and the minstrel "Vibes" from a new TV series for children.

Mainse led the recital of "A Covenant for Canada" which appealed to God to heal the country, and restore love at the heart of the family, charity towards our neighbours and compassion towards those less fortunate than ourselves.

Those present — most of whom were women — recited "A Commitment to Canada" that affirmed faith that God will keep our land and that our prayers "will make the difference." They prayed for God's "miracle-working power" to "reverse the destruction caused by greed and restore our environment," for peace between the peoples of Canada, and for "the Native peoples in our land."

An audiovisual history, beginning in 1967, was presented of Crossroads Christian Communication, which owns 100 Huntley Street, and an offering was taken for its ministries. Mainse delivered a sermon which concluded with an altar call for changed lives.

Mainse said that there is hope for the future of Canada because Jesus has given all power and authority to his people as they respond in faith to his empowerment to make a difference.

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.

As in previous years, *Calvinist Contact* will carry the Summer Job Market section in the Classifieds. We urge you to check this section from **March 15 until May 31.**

Send us your announcement, and include *name, age, address, phone number, experience and type of work you are seeking.* This service is *free of charge.* We have only *one* request: Please *cancel* the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong, Manager

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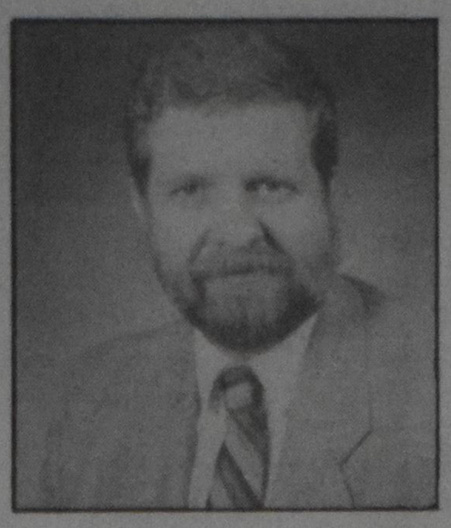

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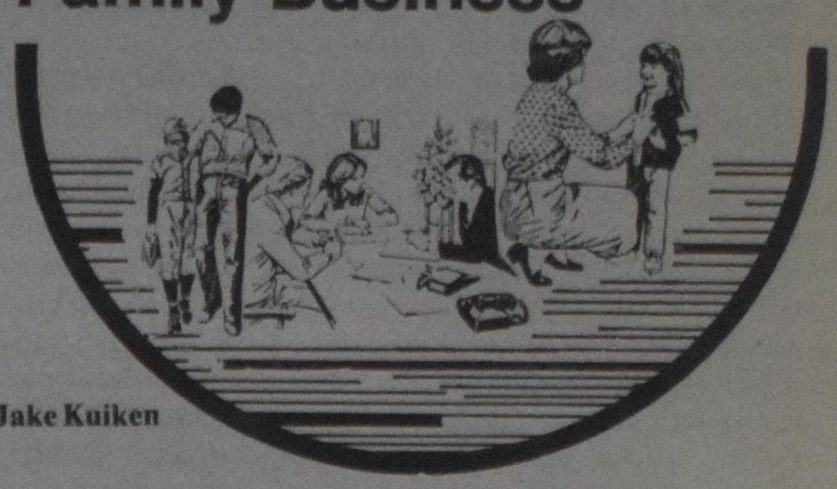

Jake Kuiken

Chaos and order

Some years ago I spent a July weekend on a fishing expedition at the south end of Banff National Park. While lounging in my one-person dinghy somewhere around the middle of Marvel Lake, I watched the formation of clouds over tops of the spectacular snow-covered Mt. Assinnaboine. In an otherwise clear blue sky, small whispy clouds formed and took on a variety of shapes and sizes. As I waited (a long time) for the cutthroat trout to bite, I tried to impose some order and assign an identity to this chaotic arrangement of humidity. Over the next few hours the clouds formed into what turned out to be a brief summer squall in the afternoon, disrupting the fishing for only the time it took to get to shore and back.

Perhaps with the exception of the scenic backdrop, watching the formation of clouds isn't unusual. Boredom and curiosity have caused most of us at one time or another to engage in such fantasizing. Passing time with nothing more to do than playing mind games with some clouds in a beautiful blue sky is a great way to relax (if the fish aren't hungry).

Fascinated by the unpredictable

I was reminded of this delightful experience while reading a book that had caught my eye last summer. Entitled *Chaos, Making a New Science* and written by James Gleick, it's a popularized history and description of chaos theory — a relatively new approach to scientific investigations of all kinds. This theory is fascinated with whatever appears to be erratic, random and unpredictable. As a way of doing science it makes a point of looking at the whole of whatever is under investigation as distinct from more traditional approaches which try to focus on smaller and smaller units in search of understanding and control.

Much of its origin is in mathematics, and some of the earliest contributions to chaos theory were made in 1962 by Edward Lorenz while working at MIT, trying to improve long-range weather forecasting. His work challenged some of the basic assumptions of science. Using computer graphics modeling, he showed that the reliability of weather forecasting could be easily undermined by the "butterfly effect" or, in the language of the scientist, through "sensitive dependence on initial conditions." In the context of chaos theory it may be said that "the stirrings of a butterfly in New York today cause a storm in Japan next month."

In 1976, eccentric physicist Mitchel Feigenbaum discovered that while performing the same mathematical calculations over and over, feeding the result of one equation into the calculation of the next, something interesting happened. Initially the results were very predictable, but after a while the results became erratic; there was no discernable order in the outcomes of the calculations. Continuing nevertheless in the midst of these unpredictable results there quietly emerged a clearly discernable pattern. Chaos had given way to a new order!

What to make of this?

Other scientists have adopted chaos theory in their work: metereologists, biologists, economists, physicists, physiologists, geophysicists, medical researchers and, yes, even some social worker! In fact, while pursuing my own fascination with the subject I learned that here in Calgary a variety of very serious studies are now underway using chaos theory. In an effort to get away from the old deterministic model, often based on the natural sciences, academics across many disciplines are taking a fresh look at heart rhythms, sudden infant death syndrome (SIDS) and new approaches to therapy.

There are many difficulties with this approach to things, especially in transferring from the natural to the human sciences; human beings are uniquely called to image God. However, this theory is causing many scientists to re-evaluate their own deterministic assumptions and beliefs, including those about male superiority and social and natural selection; and that offers some hope.

So where does this all lead?

Well, back to fishing this summer, I hope! You can be sure, though, that when I look at the beautiful blue sky over the mountains less than an hour to the west of here (and the periodic clouds and occasional showers inevitably arrive) I'll be reminded of the orderliness of life, and even of the things that might still appear chaotic.

Jake Kuiken is a registered social worker who lives and works in Calgary.

Pressreview

Carl D. Tuyl

Poverty-stricken as we are, and disdaining honoured traditions, those who decide such things have silenced the noon-hour canon in Ottawa. There's still a loose one on the Hill, though, and she goes by the name of Pat Carney. The other day when she entered the upper chamber she found her way past the clerk's table blocked by a chair. With one mighty shove she pushed the chair out of her way. Unfortunately, the slightly built clerk was still in it.

★ ★ ★

Quickly now: What did Mackenzie King, Louis St. Laurent, Lester Pearson and even John Diefenbaker have in common? Yes, they all were prime ministers of the dominion, but they also held the portfolio of External Affairs. The woman who could not solve Canada's refugee problem, Barbara Jean McDougall, now heads that ministry. Does that tell us something? All she needs now is a new hairdresser.

★ ★ ★

Don't think that while parliament is in recess it is dull in Ottawa. The Society for American Wines held its annual meeting in the Ottawa Congress Centre and the Parliamentary Press Gallery dinner also livened things up a bit. Monsieur was the star of the evening. Even though the speeches are off-the-record, thanks to the *Ottawa Citizen* we can tell you one of Monsieur's jokes. He said that his platinum credit card was stolen, but he did not report it to the police because the thief did not buy as much with it as Mila did. From some other sources I could tell you some more jokes that were offered that evening, but I refrain for fear C.C. would fire me.

★ ★ ★

The Governor General did not do too badly at the dinner but he was criticized earlier by Chief of Staff General John de Chastelain. The general objected to the fact that the Governor General wore a naval uniform when he welcomed Canadian Armed Forces back to Halifax from the Gulf War. The general apparently forgot that the Governor General is Commander-in-Chief of the Canadian Armed Forces. It is very difficult for generals to understand that even they can be outranked.

★ ★ ★

These are tough times. Provincial budgets in Saskatchewan, New Brunswick and Manitoba were marked by cut-backs, elimination of civil service positions and reduction of grants. Not so the first NDP Ontario budget. The NDP cabinet took off the training wheels and with the firm and unwavering belief that money can be spent without it being earned threw loads of it at the recession, with great abandon — to the dismay of most other politicians in the land. The Ontario budget which tripled the provincial deficit to about $10 billion was greeted by furrowed brows, worried coughs, and anxious breathing throughout the land.

★ ★ ★

The long-awaited Liberal position on constitutional reform is now out of the bag. Jean Cretien, who joked at the press dinner that the Liberals did better than ever when he was in Florida, unveiled the plan at a $300-per-plate repast. The Liberals want a vastly decentralized country, but the decentralization would be asymmetrical with Quebec having powers that the other provinces would not enjoy. I guess that will go over big in Coquitlam and Wawa. Chretien also wants a national referendum as early as January 1992. Both Ontario and the feds are against a national referendum, and for the suggestion of a constituent assembly the word from Quebec is: *non, certainement non.*

★ ★ ★

Le Devoir reported that our nationally known corduroy socialist Ed Broadbent (who was not particularly looking for a job, thank you) nevertheless got appointed to head the royal commission on Native peoples. Broadbent denied the appointment.

★ ★ ★

The old statistician in me is always on the look-out for interesting figures. Let me let you in on some very interesting statistics. Women in Alberta are sent to provincial jails at a rate almost three times the national average, according to a study by the Canadian Centre for Justice Statistics. Our jails are too nice, commented one Alberta judge.

Turning then to the subject of this planet's population: the earth now has 5.3 billion inhabitants and if the trend continues, and there is no reason to suppose it won't, there will be one billion more of us by the year 2,000. India had 400 million people in 1947; it now has 850 million. Mexico City will have a population of 25 million by the year 2,000 and Kenya's count will be 17 times what it was in 1950. Overpopulation is responsible for deforestation, the spread of deserts, urban pollution, global warming and famine. Enough of us, already! One more surprising statistic based on figures released by the FBI. Hold on to your seat, all you Christian Reformers. Believe it or not, Grand Rapids, Michigan, ranked first in per capita rape. Grand Rapids, eh?

★ ★ ★

The U.S. more than doubled the security zone for refugees in northern Iraq. Southern Iraq, too, is devastated. The embargo against the country has caused shortages of many essentials and the bombardments have destroyed Iraq's infrastructure. More than 14,000 POW's held in camps in Saudi Arabia refuse to be repatriated. Saddam Hussein promised free elections in six months. That's about all he has left to promise. Like the farmer said: the old bull bellows on for ever.

The Middle East remains a danger zone for world peace. Israeli prime minister Shamir is as recalcitrant as ever, driving U.S. Secretary Baker to desperation as he saw his peace efforts falter. The British Foreign Secretary tried to pick up the pieces but Shamir's latest refusal concerned the proposed on-going peace conference. Shamir wants a one-time conference. Methinks it is time that the U.S. showed Mr. Shamir a couple of IOUs.

★ ★ ★

During his presidency, we're told, Ronald Reagan went to Camp David on 183 weekends, usually watching two films on each of those trips. He saw movies in the White House family theatre, on T.V., and in the villas and lavish guest quarters accorded presidents when they travel. On the eve of the 1983 economic summit Reagan failed to read his briefing book. When Secretary Baker asked him why he had not read his briefing he answered: "Well, Jim, *The Sound of Music* was on last night."

★ ★ ★

One of the world's poorest nations, Bangladesh, was hit by a devastatingly destructive cyclone. Whole islands disappeared in the tidal waves. There is no reliable estimate about the number of victims. According to unofficial sources, at least 50,000 people were killed, but there were also reports of more than 100,000 victims. Survivors had no water or food.

★ ★ ★

In El Salvador a new national assembly was sworn in. For the first time the left was represented. Leftists celebrated May Day with massive demonstrations. The traditional May Day celebrations in Moscow were not traditional at all. No army parades, no missile launchers, no navy troops smartly passing by Lenin's mausoleum. Instead, thousands of workers waved banners of all sorts. One tradition, though, continued: many of the participants were told by their employers to show up or else.

★ ★ ★

The *New York Times* — all the news that's fit to print— reported a speech by Rev. Avery Dulles, a leading Catholic theologian. Dulles warned Catholic colleges against the slippery path that led universities like Harvard, Yale, Princeton and Chicago from denominational to generic Christianity, then to vaguely defined religious values and finally to total secularization.

★ ★ ★

Little Johnnie was accused by his teacher of having copied the answers for the geography test from Peter. "What makes you think I would do that?" asked Johnnie indignantly. Well, the teacher said, "Peter answered the question in what province(s) are the prairies found with 'I don't know.' On your paper it says, 'Me neither.' "

Carl Tuyl is a chaplaincy co-ordinator who lives in Kingston, Ont.

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To be Christian is to be authentic and confessional

According to U.S. therapist and author Scott Peck, churches are structured to avoid community. He had in mind both the architecture of churches and the way things are organized. He made the statement in an interview with the magazine *The Door*.

His remark makes me think of old churches I have visited both in Europe and in Canada. Some of them have their pews surrounded by low walls so that you get the feeling of entering a box stall. If one comes to church to act out the parable of the Good Shepherd, then an animal pen might be appropriate. But if it is to act out the body of Christ, then one might question such an arrangement, especially if the best seats in the house are rented out to the most important families in the village, as they used to be.

We have moved away from worship pens and rented seats. Praise God. We don't even have a light come on near the pulpit a few minutes before the service, as was the custom in the church of my youth, to indicate that visitors may now take any seats left open by those who normally occupied the same bench every Sunday. But the fixed pews in many churches are still pretty effective in keeping people from each other. One woman told me how she sat behind a couple in her former church for years and how they never talked with each other. Can you imagine that? Please don't nod your head.

Masks of composure

Scott Peck goes on to say that the way churches are designed architecturally assures the privatization of spirituality. "The 'normal' level of vulnerability has two people sitting in the pews right next to each other, but hiding behind their masks of composure, not talking to each other about the things that are really important," he says.

Think of that — "masks of composure." I like that word "composure." Human beings compose songs but also faces, except they don't get much recognition for the latter. This is the year that we celebrate the bicentennial of the death of Mozart. He is famous for his wonderful compositions of notes. But when do we celebrate the birth or death of a famous composer of faces? We should have several candidates by now because church people have been busy composing themselves for centuries.

No matter whether people are experiencing a storm inside themselves — a storm of anger, grief, frustration, excitement — the minute they enter a church building they are composed, put together into a "proper" state of appearance, the way people put themselves together before they have their picture taken by a photographer.

"Good morning. How are you?"

"Fine, thank you."

Or a little nod to indicate that all is well with the world. The pew is still there with its Bible and hymnal, and a peppermint is tucked away in a pocket or purse, waiting to be consumed a second before the sermon starts.

Oh, the pew's a fine and private place but none I think do there embrace. It's almost as private as a grave, where one is truly composed... for a while, at least, until things start to decompose. There is a limit to how long one can stay composed. It's probably for that reason that church services last only an hour or two.

Pressure to be authentic

Scott Peck adds that community requires "the pressure to be authentic, and when people are authentic, they naturally become confessional." To be pressured into authenticity almost sounds like an oxymoron, but I think Peck is on to something. We let each other off the hook too soon when it comes to being authentic. We take the offhand remark as being sufficient. We play it safe and allow each person to bury his or her true thoughts and feelings. We don't create an atmosphere of trust and openness, certainly not when we come together to be the body of Christ. Now there's an oxymoron for you!

Fortunately, things are changing in the church. It may have taken us a few centuries to move from sheep pens to movable chairs; from a lofty pulpit to a lowly lectern; from a consistory that marches in and sits in a front box overlooking the congregation (they are, after all, overseers) to leaders that welcome people and sit with their families; from a mighty organ to a flute, a violin, a set of drums; from a two-part homily with psalm intermission to a short sermon with added responses and testimonies; but at least the arrangement for greater authenticity is there.

Yet all these things do not guarantee authenticity either. Church can still become a razzle-dazzle show — which is merely a different type of composure. Ultimately the pressure to be authentic requires that each of us has the room to be him- or herself and the opportunity to express that self. How that can be done during a worship service so that the whole thing does not degenerate into a free-for-all needs some experimentation and a great deal of trust. There is a place for leadership and for gifts to emerge so that the whole body will be built up.

But church is more than a worship service, of course. It's often what happens before and after the service that allows us the greatest opportunity for authenticity. In fact, the pressure to be authentic should be felt in all our encounters.

For myself, I know that I can at times be too flippant, resorting to humour when a confessional response would be more genuine. I don't rely on composure so much as on distraction. We have learned so many ways to escape the embarrassing, to avoid the unpleasant or to meet other people's expectations. It will take a while to decompose the safe personality.

Ultimately, it's a question of receiving or not receiving the Kingdom of God, I believe. We receive the Kingdom only when we become like a little child, totally authentic and confessional.

BW

Letters

Compares Bible versions, ponders inclusive language

A while ago our son gave us a New Revised Standard Version (NRSV) of the Bible and, in continuing our family devotions, we were just starting the book of Proverbs. My wife would continue reading the New International Version (NIV) while I read the NRSV, stopping and comparing when there were differences between the two translations.

We have no special language skills: a modest knowledge of English, Dutch, plus a Dutch dialect and a bit of French. Realizing that this is very inadequate to enable us to "judge" a Bible translation, we would like to share some of our opinions with you about the linguistic sexism in the English language.

Apparently the Dutch language is better in that regard in that it more often uses the word "people" instead of "men," making for less expressions which could give women the feeling of being excluded or counting for less, although this could be a feeling that results from a different orientation of our present-day culture. Whatever the cause, we ought to be sensitive to it, and in many places "brothers and sisters" can be used, provided the original language allows for this. This would be common courtesy and respect, in harmony with Paul's encouragement to become a Jew to the Jews and a Greek to the Greeks.

But in reading Proverbs we found that the NRSV's replacing of "son" with "child" at times makes for an odd reading. At other times it fit very well; for example in Chapter 2:1, the child, including girls, must seek the benefits of wisdom. Also 3:1, 11, 21, although it forces changes in verses 13, 30, 31, 32 to those, anyone, the violent, the perverse. I wonder if that points enough of an accusing finger at all of us, male and female? Chapter 4:1, 3, 10, 20 seems to be similarly acceptable.

Spirit's methods sometimes difficult

But in 5:1 and 7, when warning against adultery, it is clear from most of the verses in this chapter that the danger is "loose" women. In my human understanding, this chapter and 6:20 to 7:27 and 22:14 portray the female adulteress as the dangerous sinner from which the son has to watch himself. Humbly I confess that I don't understand why the Holy Spirit did not inspire the writer to warn girls against the seducing male adulterer.

Also in 21:9, 25:24 and 27:15 we are warned against a contentious or quarrelsome wife. Are men not contentious or quarrelsome? These three texts are virtually the same in both translations.

In 18:22 finding a good wife as a favour of the Lord has no comparable text in finding a good husband as a favour of the Lord! In the same way, 14:1, the wise woman building her house, has no parallel text for a wise man. I hope, as we do in dependence on the Lord, husband and wife work together in building their family.

Some texts are changed to include the girls needing instruction. For some reason I don't understand, 22:15 — the folly in a child needing a rod of discipline in the NIV — has become a boy in the NRSV. That seems to go in the wrong direction. In our own family, the few times I used my hand to hit a soft part of my children's behinds, there was no distinction between sons and daughters!

In conclusion, we are glad that in many expressions the translation is more gender inclusive, but in some places it sounds a bit funny or doesn't make the point as well.

We are both glad that the epilogue in Chapter 31 about the wife and mother in her family, praised by her children and husband, is virtually the same in both translations.

John & Wilma den Boer
Port Perry, Ont.

P.S. I forgot to mention that your review of the NRSV in the April 5 issue triggered this letter. In general, we are less enthusiastic about it than Robert VanderVennen was in his endorsement.

Disclaims any contact with business courses

RE: "Redeemer's theatre department continues to grow," by Alison de Groot (C.C. april 19, 1991).

I was initially delighted to receive the April 19 issue of *Calvinist Contact*, for it contained a review of Redeemer College's recent production of *An Enemy of the People*, by Henrik Ibsen. I did, however, become distressed nearer the end of the article.

I have been studying at Redeemer for four years and I take the opportunity to bash business students any chance I get! And there, in print for all to see, was the following: "It would be great if Boer could keep at it too, but he's a fourth-year business student and will likely be leaving Redeemer soon." Horror of horrors! And even a photo of Geoff Duern and myself, with the caption, "...two business students hit the mainstage for the first time in this year's Redeemer production." Slander!

I would like to state for the record that I have never taken a business course in my life and have no intention of ever taking one. I am completing a double major in music and psychology, and am proud of that fact. Geoff is a business student, I am not. Thank you for your time.

Rob Boer
Simcoe, Ont.

Sorry, your shame is our blunder.

Editor

Blindness no joke

I was deeply saddened by Carl Tuyl's closing paragraph [about a blind man] in his "Pressreview" of April 19. Saddened too that it slipped by the editor.

We should never find cause for laughter in the handicaps of others. Has Tuyl no feeling for the deep grief blindness brings? The loss of enjoyment of the simple pleasures of life that so many people take for granted: never being able to read a book again, to enjoy God's handiwork in nature, to recognize the face of a loved one or even to see danger in their path.

I would suggest that Carl Tuyl spend his retirement years doing volunteer work at the Canadian National Institute for the Blind. There he will meet people of extra-ordinary courage and strength — not people to be laughed at. I would like to apologize to all of your readers for Tuyl's thoughtlessness. Most C.C. readers find no pleasure in the distress of others.

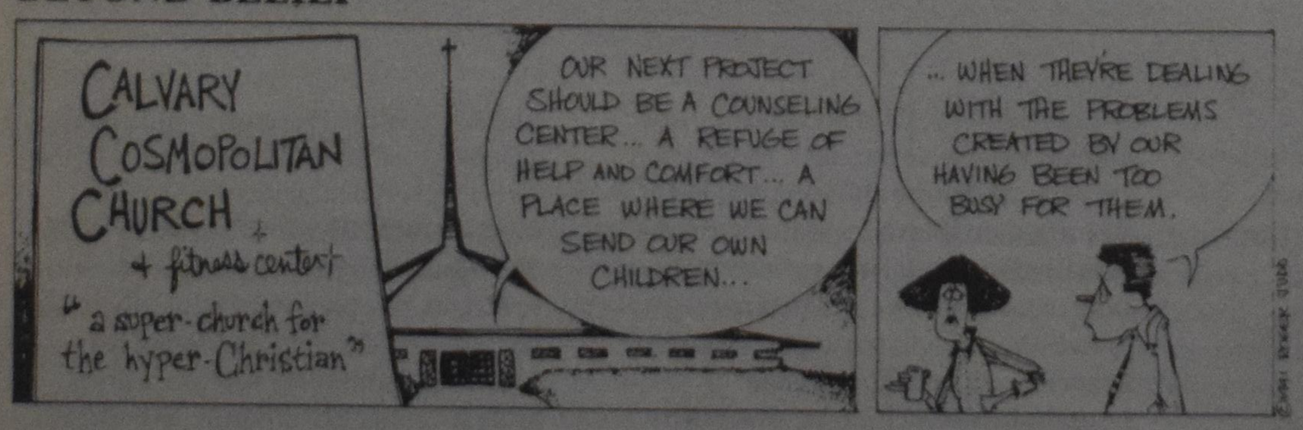
Sally Wiersma
Mississauga, Ont.

Rev. Tuyl and C.C. regret the momentary lapse of sensitivity. It was not his or our intention to create humour at anyone's expense.

Editor

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

BEYOND BELIEF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Mother's Day

Faith: a mother's priceless legacy to her children

Shirley Vos

Today's "Superwoman" conjures up many images: a devoted caring mother and wife, meticulous homemaker, full-time career woman, chairperson of committees, etc., and in addition, juggling all these duties with relative ease.

Few women are so gifted. My own mother, Hilje Huinink-Joldersma, was not able to excel in any of these roles. But she possessed something many "superwomen" lack — a simple, unquestioning faith in God.

She was born in 1924 in the Netherlands, the oldest of nine children, at a time when farming meant walking behind a plough pulled by a horse, digging acres of potatoes by hand, and being "self-sufficient" in one's physical needs. Her mother had many health problems, and from an early age my mother reluctantly had to help both her parents with farming, raising eight siblings and keeping house without modern conveniences. Although she longed to attend school every day there was an abundance of work to do at home. Despite a great deal of absenteeism, she somehow achieved high marks.

Growing up too quickly

In her early teens, people noticed some questionable behavioural patterns. At age 14, her 11-year-old brother was killed by a car while riding his bicycle. Her father had great difficulty accepting the tragedy; her mother, who was hospitalized, was so ill that she was unable to attend the funeral; young Hilje had to "pick up the pieces" and be the strength and support for the entire family.

Next came World War II, with the endless sound of bombing close to home, German soldiers landing on their farm, looking for Jews in hiding, and hungry city people begging for food. Surviving and intact, the Joldersma family was thankful to God when the war finally ended.

Happy years followed, including getting married and having their first baby. After the baby was born, Hilje was sometimes unable to look after her child, finding it to be an overwhelming responsibility. Her husband wanted to pursue his dream of emigrating to Canada to build a better life for the family. My mother had mixed emotions about leaving her relatives and travelling to a new land. Fortunately, her husband obtained a steady occupation as a farm hand to a pleasant Canadian family in the Woodstock, Ont., area. They were provided with a one-room house and humble income but were treated well, being taught the English language and allowed work-free Sundays. Eventually, they had five more children, but Hilje was often unable to cope and had to be admitted to mental institutions from time to time. She was treated for schizophrenia and paranoia. House-keepers were brought into the household or the children were taken care of by caring members of the church.

In 1973, her final hospitalization evolved. Afterwards her husband decided he could not deal with her chronic schizophrenia any longer and ended up divorcing her. She finally lived in an apartment with a roommate and then independently for the next 15 years, mostly free of the horrors of mental illness. At age 65 she died of cancer.

Through all the turmoil, upheaval and fears, Hilje Huinink could always see the silver lining of a dark cloud. She never wavered in the knowledge that God would take care of her every need and repeatedly assured others of his love for them. She professed her faith in God to everyone she came in contact with — friends, neighbours, doctors, nurses, and especially her children. Whether in hospital, at home, church, or in an evangelical choir, she would sing inspirational hymns aloud, unashamedly. Even to her dying day she daily proclaimed, "Whatever happens, I am with the Lord. I'm going to heaven."

For her strong, "child-like" faith we are truly grateful. This was the best legacy that any parent could give to a child — the promise of salvation "for all who believe in God."

Shirley Vos lives in Bradenton, Florida.

JUST A MOMENT/HERMAN PRAAMSMA

"Youth is a gift of nature, but age is a work of art" (Ancient proverb)

Have you ever considered the relativity of numbers? When I was in Grade 3 I was terribly impressed by the boys and girls in Grade 6 who had the principal as their teacher; and high school was totally another planet, peopled by elderly scholars. When I finally moved to that other planet myself I was in awe of the Grade 13 students who had already achieved university level without leaving the building I was privileged to share with them. And when I joined the work force, older colleagues were those who had been pastors for some five years! Old pros. I wondered if I would ever look and sound as confident as they did.

What a difference a few years can make in our minds. To those who are retired I'm just a young man, but my own children semi-jokingly refer to me as "the old guy." As soon as I passed 30 I could no longer be trusted by the radical and hip, while my parents continued to worry about my going to bed on time and driving carefully.

Age is relative

Maybe it's all a question of relativity. There is an age when you are old enough to die for your country but not old enough to drink. If you die at 62 everybody says, "But she was still so young!" But just 10 years later nobody says anything anymore; and give it another 10 and wise lips will whisper, "The age of the very strong!"

At 45 are you half-full or half-empty? It's well past, *way past!* retirement age for hockey players and most athletes, while a brain surgeon is just beginning to hit full stride, and at Holland Christian Homes they probably wonder whose grandchild you are.

Quite a few years ago I had a colleague of whom it was said, "I've never seen a young man who could manage to look and sound so old!" That's old as in "fuddy duddy." Then again I've been challenged by the zestful, buoyant approach of a grandmother who led us in aerobics and other exercises at a minister's retreat. She brought to mind the words of the psalmist: "They still bring forth fruit in old age, they are ever full of sap and green" (Ps. 92:14).

I've always found the expression "act your age" to be very problematic. It seems to imply that we all will feel and act and experience things the same way as we grow and develop. There is something static about that, something cramped and overly "proper."

Watch what you say

We really have to watch our expressions. Here is another one: "Treat the elderly with respect." Hey, no problem! But ... if we are to treat the elderly with respect, does that mean that we may treat younger people with a little bit less respect? Out of the mouth of babes and infants God prepares praise for himself! (Ps. 8). And the Kingdom belongs to children, says Jesus.

I think that numbers are relevant in a very deep sense: in others I meet myself at different stages of development, and when I meet others I am to remember that I must love them as I love myself. In other words, in loving others, be they two, 12, 20 or 65, I love myself. In my respect for others I reflect my own self-respect.

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Cinema summaries

Marian Van Til

Mortal Thoughts

Rated R
Stars Demi Moore, Glenne Headly, Bruce Willis, Harvey Keitel, John Pankow
Directed by Alan Rudolph

Joyce (Glenne Headly) feels trapped in a bad marriage. Her husband, James (Bruce Willis), is thoroughly selfish; he abuses her both physically and verbally and he abuses alcohol and drugs as well. He wants to know where Joyce is at all times, he orders her around and makes her serve him; he demands that she get an abortion when he finds out she's pregnant with their second child. In short, he treats her as sub-human.

Cynthia (Demi Moore) and Joyce grew up together and are still best friends. Periodically, when things get really bad for Joyce, she talks about getting rid of James. But her threats are voiced in frustration and Cynthia doesn't take them seriously —until one day when James orders Joyce to go buy some sugar. When she returns with the sugar, Joyce has a little something else to mix with it: rat poison. Cynthia is appalled. As much as she dislikes James herself, she wants no part of murdering him and thwarts the attempt. She is astonished at her friend's nonchalance about something so serious.

Flashbacks

Mortal Thoughts is structured as a series of flashbacks and makes adept use of that story-telling technique. The film begins in the present with Cynthia making a voluntary, videotaped statement to two police detectives about what she knows of James' murder. Her story takes us back to the events she is describing. The film returns to the police station periodically, nudging us to contemplate whether she's telling the truth, and the whole truth.

The surprising and somewhat ambiguous ending is well-executed and fits appropriately with events as they've been described; and it fits the way the characters have been developed. That very ambiguity is a strength, allowing viewers to interpret in more than one way what may happen in the future.

These working-class characters look, act and speak realistically. (Their speech, which is not so much profane as vulgar, will offend some viewers but is in keeping with the kind of people they are.) What this film does best, and with a fair amount of subtlety, is show what happens when ordinary, law-abiding people run morally and legally amok and fail to act to right themselves, so that they end up doing things of which they thought they would never be capable. Along with that is a theme which explores the boundaries of friendship and when conscience becomes blinded by loyalty.

Contrived motive

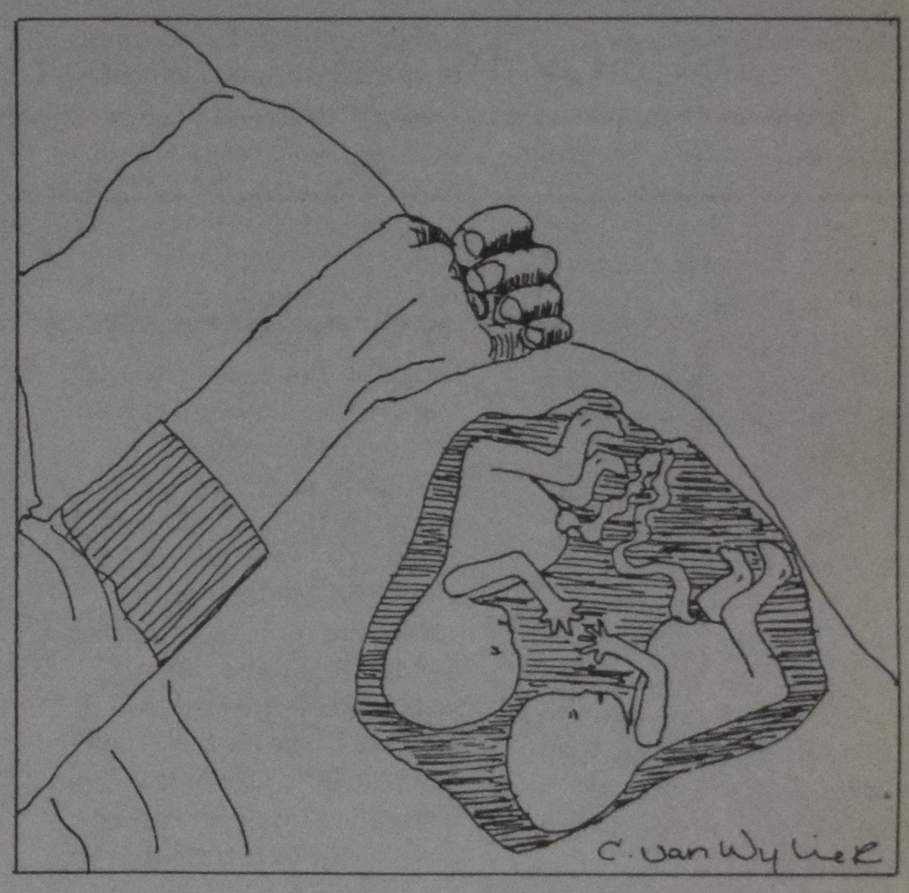
There are several times in *Mortal Thoughts* when the viewer is seemingly asked to suspend disbelief, and that weakens the film. First, we are shown that Joyce and James had marriage problems literally right from their wedding day onward. That being the case, and Joyce being as feisty and street-smart as she is presented as being, it seems unlikely that she would have considered James "a good catch," as Cynthia says, and that she would have married him in the first place.

Second, even if one assumes that they did initially love each other, as things got progressively worse, Joyce seems to have contemplated murder over divorce right from the start. No plausible reason is given for her not escaping James' abuse by divorcing him, unless we are supposed to assume that James would be the type to go after her even after a divorce, making Joyce want to "get him" first.

This film amply demonstrates how *mortal thoughts* can lead to *mortal sins;* that is, sins which according to Catholic theology lead to damnation, and in the film lead (at least) to social and moral destruction. The interrogation room becomes a kind of secular confessional which can lead to (moral) absolution. But whether that absolution is free, or whether punishment (a jail term, for example) must be exacted in payment, we're left to contemplate.

Mother's Day

The parable of the twins



Once upon a time twin boys were conceived in a secret womb. Weeks passed, and the twins developed. As their awareness grew, they laughed for joy: "Isn't it great that we were conceived? Isn't it great to be alive!"

Together the twins explored their world. When they found their mother's cord that gave them life, they sang for joy: "How great is our mother's love, that she shares her own life with us!"

As weeks stretched into months the twins noticed how much each was changing. "What does it mean?" asked the one.

"It means that our stay in this world is drawing to an end," said the other.

"But I don't want to go," said the one. "I want to stay here always."

"We have no choice," said the other. "But maybe there is life after birth!"

"But how can there be?" responded the one. "We will shed our life-cord, and how is life possible without it? Besides, we have seen evidence that others were here before us and none of them have returned to tell us that there is life after birth. No, this is the end."

And so the one fell into deep despair, saying: "If conception ends in birth, what is the purpose of life in the womb? It's meaningless! Maybe there is no mother after all."

"But there has to be," protested the other. "How else did we get here? How do we remain alive?"

"Have you ever seen our mother?" asked the one. "Maybe she lives only in our minds. Maybe we made her up because the idea made us feel good."

And so the last days in the womb were filled with deep questioning and fear. Finally, the moment of birth arrived.

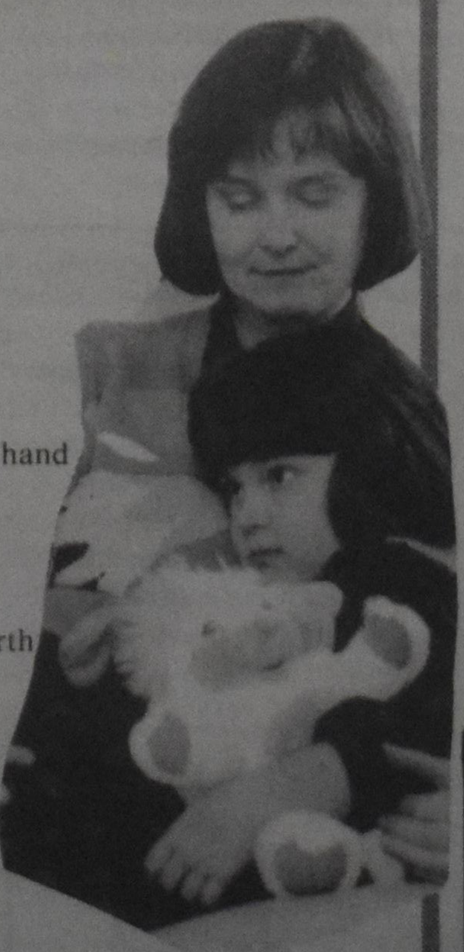
When the twins had passed from their world, they opened their eyes. And they cried. For what they saw, exceeded their fondest dreams.

No eye has ever seen, no ear has heard, no mind has conceived what God has prepared for those who love him.

1 Corinthians 2:9

Reprinted from the "Chaplain's Newsletter" of Pine Rest Christian Hospital, Grand Rapids, Mich.

Mother ...



When you conceived me
and carried me in your womb
or when you gave me birth
at home
with Dad nearby to give a helping hand
you were at peace
you magnified your God
your spirit rejoiced in the Lord
because you knew
that the Creator of heaven and earth
was working in and through you
to bring forth new life

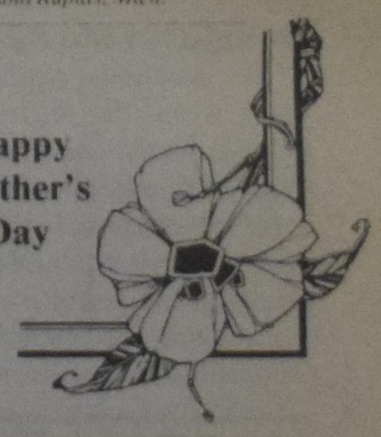
I thank you mother for the faith
with which you conceived me
carried me
and accepted me
as a gift from heaven

And I thank you for the love
with which you led me to the Lamb of God
who enabled you to be a real mother
and who blessed me with eternal life

Oh praise God from whom all blessings flow!
and praise him who is still willing
to use godly women
in his desire
to be the God and Father of us all.

Peter DeBruyne
Grimsby, Ont.

Happy Mother's Day



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Church

Marian Van Til, page editor

God speaks Navajo, too

Robert VanderVennen

TEEC NOS POS, Ariz. — Rev. Paul Redhouse was surprised to see my wife and me recently in his Navajo church service in Teec Nos Pos, even though we had phoned him in advance. "Most Christian Reformed people stop in Rehoboth, New Mexico, and then think they have seen it all," he said.

Teec Nos Pos is on the map, but the church is not on the main road, or even on any road. Three times we needed to stop and ask for directions, so we were half-an-hour late for the start of the service. Not to worry. Others were later than we were. The service lasted from 9:30 a.m. to noon, so we caught most of it.

"Navajo religious meetings traditionally start in the evening and run all night until dawn," he said. "A one-hour service is just a snack, and we're not satisfied with that," he added with a slight smile.

The church is a rectangular building, neat and appealing. The first part of the service was a hymnsing from the Navajo songbook, with excellent piano accompaniment and a group of four singers leading from the front. The songbook includes hymns translated into Navajo by Rev. Redhouse.

Navajo for the heart

Mrs. Redhouse read an extensive meditation in Navajo. Paul preached about the grief that is followed by the resurrection, both in the life of Jesus and in our lives. He accented the spoken word with English and Navajo words which he wrote on a board with a magic marker. His sermon, prayers and announcements were bilingual.

"Our people understand English best because we learn it in school and use it in everyday commerce," Paul said. "But to reach the heart, we speak Navajo." English is mostly spoken at home, but children learn to speak Navajo at home, too, from their parents.

After church the 60 people in attendance — and many small children — were invited to the church fellowship hall for coffee and fry bread prepared by Mrs. Redhouse. We were warmly greeted by the church members, who set aside their native reserve for white visitors whom they rarely see in their church. We were then invited to the Redhouse home to share their Sunday dinner.

Redhouse as translator

Teec Nos Pos is located near the "Four Corners," the only place where four U.S. states come together. All around is desert, salmon-coloured sand and rock, mesas and buttes dotted with mesquite plants and the odd blade of grass on which cattle and sheep graze at distant intervals. Navajos are herders in a vast land that gets about one inch of rainfall a year.

Paul Redhouse, the son of a native medicine man, served in the U.S. army during World War II. After the war the Christian Reformed missionaries to the Navajos began to use him as a translator and interpreter. He became a believer, and as a herder would take his horse to bring the gospel to dispersed Navajo homes. The church recognized his gifts and sent him to Grand Rapids to study at Reformed Bible College. He has become an elder statesperson among Navajo Christians. The denomination says he is now retired, but he shrugs that off saying that while he's still in good health he will continue his ministry.

Teec Nos Pos, Arizona, Christian Reformed Church Photo: Robert VanderVennen

The congregation has not replaced Redhouse, choosing instead to develop a team ministry that uses the many talents in the church. So there is now a training program for younger leadership. That Sunday afternoon Redhouse was to teach a leadership class on Calvinism. That seemed extraordinary to us, out there in the red-rock Navajo desert.

Redhouse is appreciative of the CRC missionaries who first came to the Navajo and Zuni people early in the century. It would have been better, though, if they could have brought the Gospel without its Dutch trappings, he says. When we asked what would have been different, he said that they wouldn't have had the church building, or if they did it would have been round, not rectangular. He prefers house churches, which fit the Navajo way much better.

The Navajo Nation of 210,000 people occupies the largest Indian reservation in North America, some 17 million acres in three states, equivalent to an area 100 by 250 miles. Navajos enjoy "self-determination," says Redhouse, being responsible for all services on the reservation except those supported by federal government money. They have their own police, government, community college and electrical power generated from coal mined on the reservation. Paul Redhouse has been drawn into the government, serving as chair of the board of elections and on the local public school board.

For all your business buying needs look for our directory on page 14

Discuss abortion in the context of baptism, says Methodist group

GRAND RAPIDS, Mich. (REC) — A group of people from the United Methodist Church (USA) says that the church must address the abortion question theologically. In a document known as the Durham Declaration, the group says it desires to provide a "scriptural, theological, and pastoral approach to abortion."

The document opens with the subject of baptism. It describes the unborn child as the recipient of the church's hospitality. It moves immediately on to a confession of sin. The writers say "we have rebelled against God." They charge that United Methodists have treated abortion as if it were a mere lifestyle question.

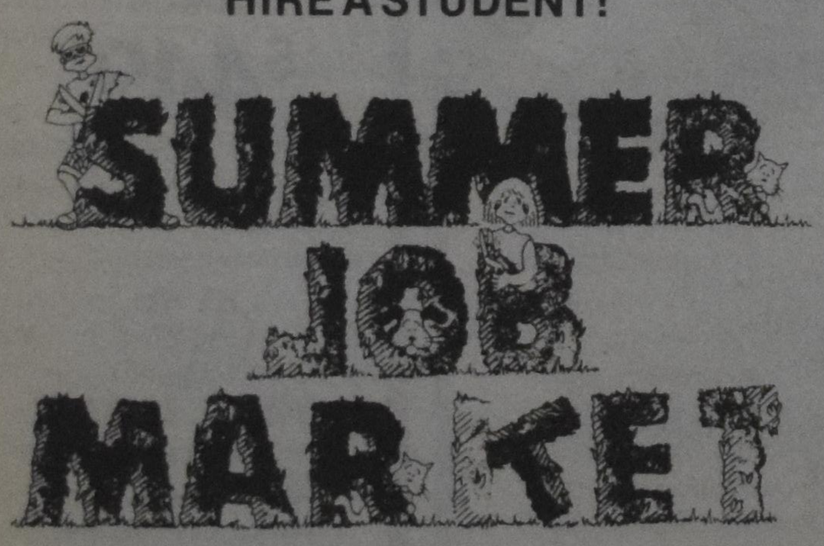
Editor William Willimon in *The Christian Century* says that this approach is opposite to that of most mainline Protestant groups, including the statement in *United Methodist Discipline.*

Willimon says the Durham group consciously determined to use its own sphere of discourse, namely baptism. It does not refer to pro-choice or pro-life. And it speaks first to the church and its sins before addressing society. The Durham declaration says that Methodists should look at abortion first as their problem and not as society's problem.

The statement not only criticizes abortion fiercely, it also determines not to blame women for abortion. It calls on the church to offer the forgiving love of Christ to the woman who has aborted, and to welcome into its midst the so-called unwanted child. Willimon says the document is communal, corporate, and in good Wesleyan fashion ends with a call to conversion. It calls on all its signers to teach their churches that "the life of this child is not ours to take."

Look for our Calendar of Events on page 19.

HIRE A STUDENT!



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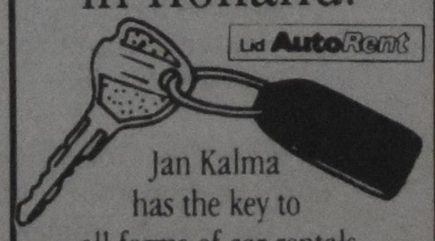

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A Presbyterian Comments

Truth and compassion are not competitors

Robert J. Bernhardt

Tragically, the Christian church is not renowned for its unity and solidarity. While some diversity has always been present in the church, in the centuries since the Protestant Reformation viewpoints have multiplied and organizational division has become increasingly obvious.

As a consequence, both the church and the world have almost lost hold of any concept of *church* only to replace it with one of *churches*. While in the New Testament references to the church usually presume its unity, in our world references to the church usually are intended only to identify one of its many manifestations.

The situation is perplexingly complicated. Not only do we have a multitude of organizational structures or Christian denominations (each of which is commonly spoken of as a church), but honest observers are obliged to acknowledge that even within these denominational groupings there are often aggressively contending factions. This reality, however explained or justified, presents many obstacles for the sharing of the Christian message in the world. Christians today must be eager both to understand and, wherever possible, to resolve these confrontations.

Balance needed

Part of the challenge rests on the fact that the Christian church is called to live a life of balance in a world where the influence of sin pushes us toward excess. The church is to be both the guardian of truth and a compassionate reflection of the Spirit of Christ in the world. It is obvious that these two essential characteristics of the church are not easily sustained in healthy balance.

It is not an exaggeration to say that if the Church of Jesus Christ ceases to be a community in which God's truth is preserved and promoted then it ceases to deserve to be called the church. Similarly, however, if the truth of the Gospel becomes detached from the Spirit of Christ and his ministry, then what remains is also not worthy to be called the church.

Some churches (i.e., denominations or congregations) are so alarmed by the loss of truth in their society and culture that they have become champions of rigorous and precise doctrine. On their behalf it must be said that it is the responsibility of the church to challenge false claims to "truth." The church cannot be silent when error is announced as Gospel. Silence about the truth is seldom motivated by compassion. Christ, the embodiment of truth, has commissioned his people, the church, to represent truth in the world.

The church must maintain a commitment to the truth and yet do so with patience and compassion. Unfortunately, our situation is complicated by the fact that some have so elevated the idea of the church as a model of compassion and fellowship that Christ's own concern for the truth is forsaken. If the church neglects the truth of Christ then what remains is some mere human fellowship. Whatever superficial appeal such a community may have it lacks any vital capacity to reconcile a sinful people with a righteous God.

While each of these approaches claims to represent the Gospel, neither is complete or adequate. Truth and compassion, both of which are essential, are portrayed as competitors. The one party seems harsh and uninviting to the world and speaks mostly to the converted. The other party may seem warm and receptive but ultimately offers no real healing for deeper human needs. Both offer less than the Gospel of Jesus Christ.

While we recognize these distortions we have difficulty applying them to our own circumstances. We all seem inclined to assume that though others have erred, we are properly balanced. However, not one of us may dare to declare that we have nothing more to learn about attaining the goal so aptly summarized by Paul of "speaking the truth in love" (Eph. 4:15).

What changes might result if churches today could humbly examine their commitment to both truth and compassion!

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Bible translation for young readers found to appeal to all ages

NEW YORK, (EP) — A new translation of the Bible originally intended for young readers has proven so appealing to adults that it is now being published as a Bible for all ages.

The Contemporary English Version, translated by the American Bible Society (ABS), was released on May 9. The new translation was issued as the ABS is celebrating its 175th anniversary.

"It is not a paraphrase made easier for children, but a new translation from the original languages," said Dr. David Burke, director of translations for the American Bible Society.

In planning the new translation, the ABS intended to make the Bible accessible to young readers. But testing of the translation showed that the Bible held great appeal for readers of all ages, Burke said.

The Contemporary English Version differs from other translations because it is not a "word-for-word and sequence-by-sequence" rendering which reproduces the syntax of the original texts, said Burke. Instead, it is an "idea-by-idea" translation, arranging the Bible's text in ways understandable to the modern reader of English.

'Idea-by-idea'

For example, a popular translation of John 15:26 reads: "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me...."

The Contemporary English Version reads: "I will send you the Spirit who comes from the Father and shows what is true. The Spirit will help you and tell you about Me."

The new version also avoids long and sometimes confusing words that describe vague and shifting theological concepts. Words such as "justification," "righteousness," "sanctification," "repentance," "redemption," and "propitiation" are rare in common English. The Contemporary English Version translates the words based upon their usage in a given passage.

In Acts 20:32, a popular translation reads: "Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified."

The Contemporary English Version translates "grace" and "sanctified" with words fitting the specific context. "Now I place you in God's care. Remember the message about his great kindness! This message can help you and give you what belongs to you as God's people."

"In a true translation like this one," Burke said, "the various pieces of the original language text can be put together in a different way so that the English translation flows naturally and communicates clearly for the reader."

This concern for formatting of the text has led the translators to use concise sentences, to paragraph speeches the way they would be formatted in modern English, and to indent long quotations. When poetry such as the Book of Psalms is translated, the breaks in the poetic lines coincide with the ideas as expressed in modern English, rather than in the sometimes cumbersome arrangement of the Hebrew original.

The translators, a team of Bible scholars whose work was then circulated to Bible societies around the world for review, were also concerned about how the Scriptures sound as they are read, said Burke, "as many people hear Scripture read to them as read it for themselves, and great care has been taken with this translation so that it will be heard correctly when read — so that you don't get the wrong meaning if people pause in the wrong place or make other auditory slips."

The principle used in the translation is called "functional equivalence," which means that while the English rendering must equal the original language in meaning or content, the order of the words and style is determined by modern English usage, not the original Greek or Hebrew.

Translators also considered contemporary concern for sexually inclusive language. Hebrew and Greek use masculine pronouns — "sons of Israel," for example — when clearly all "children of Israel" are meant, a concept captured already by the 400-year-old King James Version of the Bible.

Wide acceptance

The Contempoary English Version uses the language appropriate for the intended audience; that is, if the text is clearly addressed to men and women, inclusive references will make that clear. However, masculine pronouns about God are not eliminated. When the flow of the passage makes it possible, nouns will be used to avoid unclear use of pronouns. No attempt is made to disguise the gender of specific individuals.

Robert House, director of national distribution for the ABS, said the new translation "meets a real need," especially for those who don't read the Bible on an everyday basis. "You wouldn't start a high school physics student with a book on nuclear physics," he said.

House said the version originally intended for children was tested with educators, publishers of children's literature, parents and others. The results revealed that the new Contemporary English Version was suitable not only for young Bible readers but older and more educated persons as well. "The response indicated that this would be a translation that would have wide acceptance," House said. Research showed that young persons are not the only ones sometimes confused by certain portions of the Bible.

The *Belhar Confession* on the Reformed Ecumenical Council agenda

GRAND RAPIDS, Mich. (REC) — The *Belhar Confession* is discussed in the latest "Theological Forum" published by the Reformed Ecumenical Council (REC). Several contributors from REC member churches analyze the *Belhar Confession*. The REC's interim committee is considering a recommendation to include the confession in the basis of the REC.

The *Belhar Confession* was adopted by the Dutch Reformed Mission Church of South Africa in 1986. In 1988, the REC referred the confession to its member churches for evaluation, and asked the REC interim committee to make a recommendation about it. The contributors to this issue of the "Theological Forum" all argue for its inclusion in the REC basis. Any interim committee recommendation will be up for debate at the REC Assembly in 1992.

Features

Religion as a political tool:

North Korea plans to force reunification by manipulating churches

Ron MacMillan

It felt more like a visit to Madame Tussaud's Wax Museum in London than to a Sunday church service. One hundred and sixty people sat stock still in a well-filled hall, hands folded across their laps.

On the wooden ledge in front of each worshipper sat brand new Bibles — each turned to the same page, and slightly to the left; next to the Bibles, new hymnbooks, also opened en masse *to the same page. As a group of foreigners entered and sat down, there was no acknowledgement, no welcome, not even a curious glance from any of the worshippers.*

Yet it would have been foolish to look for evidence of individuality and spontaneity; for this is North Korea, a land where, since 1948, 23 million people have been immolated in the 20th century's most uncompromisingly Stalinistic state.

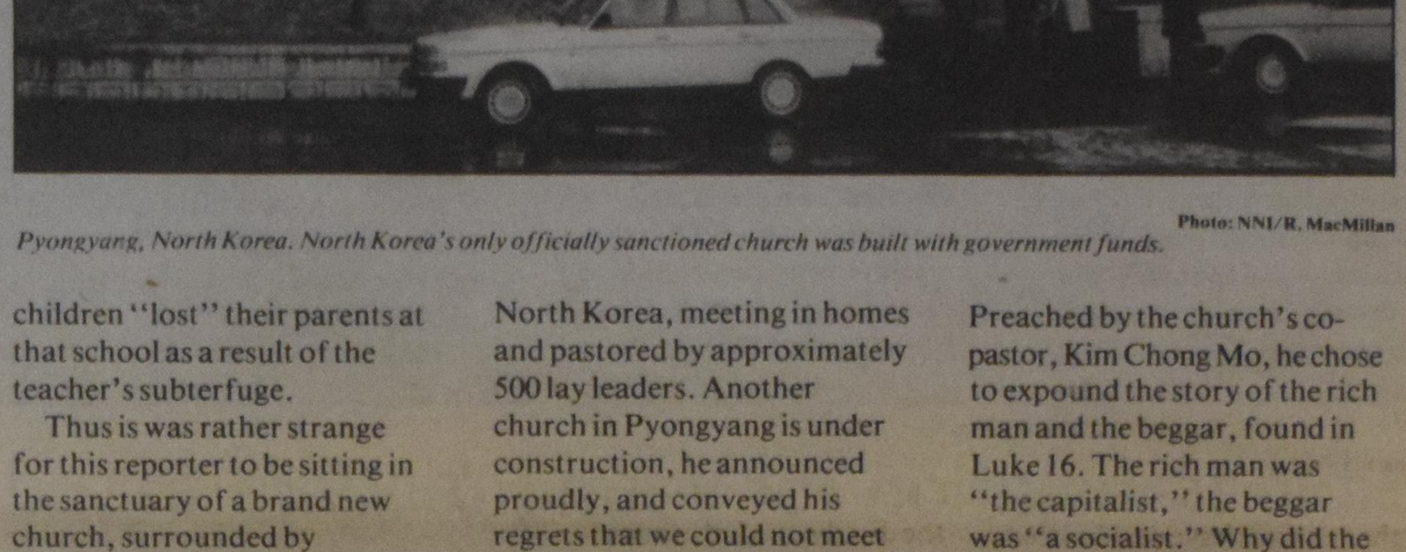

Photo: NNI/R. MacMillan

Pyongyang, North Korea. North Korea's only officially sanctioned church was built with government funds.

Photo: NNI/R. MacMillan

Pyongyang, North Korea. Larger-than-life statue of "The Great Leader" President Kim Il Sung.

Depending on how it is viewed, it is George Orwell's nightmare or B.F. Skinner's paradise. The entire country represents a gigantic experiment in the control of human behaviour. Sealed off from the outside world, this captive society has had literally every minute of its life planned and controlled by one man, Kim Il Sung. Now 78 years old, Kim Il Sung is known to his citizens as "The Great Leader," but to his detractors he is "the last Stalinist."

North Korean secret-agent-turned-Christian Hyun Hee Kim described in November 1990 what growing up in this land was like for her: "From the time I could barely speak as a small child, I learned to say, 'Thank you, Great Leader Kim Il Sung.' As I passed through kindergarten, grade school, middle school and high school, we studied almost daily the philosophy, virtue and great works of Kim Il Sung."

She admitted the indoctrination was so complete that Kim Il Sung came to be regarded as a virtual deity. "The entire party and people," Hyun Hee Kim said, "are organized, controlled and trained to lift Kim Il Sung up like a god, and know nothing but the greatness of the Kim Il Sung philosophy."

Omnipresent leader

Omnipresence does appear to be one of his attributes. Pyongyang's skyline is a paean of praise to his achievements, including a 560-foot high "torch" in honour of his philosophy, and an 80-foot high bronze statue of himself with outstretched arm surveying the entire city. His portrait hangs in every public lobby, his badge must be worn on every lapel, every hillside is etched with his sayings and every building proclaims his principles in neon. In short, it is impossible to live five minutes in North Korea without encountering a visual reminder of Kim Il Sung's rule and philosophy.

Perhaps this groping for god-like status is one reason why Kim Il Sung has warred so violently against traditional religion. In 1950, North Korea launched a campaign against religion unparalleled in its thoroughness and ferocity. All churches were destroyed; all known Christians were imprisoned or killed; and all Bibles were burned. Profession of any religion was to identify oneself as an imperialist.

At one point, Western observers feared for the survival of any Christians, given the extraordinary lengths to which the campaign went to extract and eliminate underground believers. One defector told of how, while attending school in the 1960s, her teacher said, "Let's play a little trick on your parents..., see if you can find a little book like this hidden in the house."

The teacher held up a Bible and told the children if they found it at home to bring it to school without the knowledge of their parents. Dutifully, she went home and found one. After bringing it to school the following day, she was told she had been reassigned to another family. She never saw her parents again. Over 400 children "lost" their parents at that school as a result of the teacher's subterfuge.

Thus is was rather strange for this reporter to be sitting in the sanctuary of a brand new church, surrounded by worshippers, in Pyongyang, the capital of the world's most atheistic state. It surely must rank as the world's most incongruous church.

Opened in October 1988, this is the first and currently only Protestant church in North Korea. It belongs to the Korean Christian Federation (KCF), the official Protestant church. A Catholic church has also been re-opened, and there is a newly formed Korean Buddhists Association.

Religion serves politics

According to the youthful pastor of the church, Pak Chun Gun, the KCF boasts 10,000 members scattered around North Korea, meeting in homes and pastored by approximately 500 lay leaders. Another church in Pyongyang is under construction, he announced proudly, and conveyed his regrets that we could not meet Bishop Ko Gi Sun. "He is in Canberra attending the World Council of Churches congress putting [forth] our case for reunification." The re-emergence of the church, then, seems to be linked to North Korea's current ambition for the reunification of the peninsula.

As the service got underway, three prayers were offered with virtually identical sentiment: "Lord, thank you for the visit of our foreign friends, which only reminds us of our painful separation from our brothers and sisters in South Korea. Please give us a unified country. Amen."

The sermon was peppered with political innuendo. Preached by the church's co-pastor, Kim Chong Mo, he chose to expound the story of the rich man and the beggar, found in Luke 16. The rich man was "the capitalist," the beggar was "a socialist." Why did the rich man go to hell? "Because he was idle, because he lived off his money and did not labour and showed no mercy to the beggar." This was followed by a diatribe against the social evils of greed, from which North Korea was hurriedly excused, "since there are no greedy people here."

The congregation was eerily unresponsive. All were over 50 years of age and most looked thoroughly bored. An occasional yawn would break into the silence like a peal of thunder. But when the benediction was pronounced they sprang into action and left the church at the rate of a well-rehearsed emergency evacuation — it took barely 30 seconds.

It is entirely possible that a theologically liberal Christian may have found him- or herself quite at home in the service, since the absence of a biblical gospel does not in itself make the church a sham. Yet the political content was so blatant, and the desire to impress the foreign visitors so overwhelming, that one could not rid oneself of the feeling that the service was nothing more than a performance for the benefit of the foreigners.

Whether or not it is genuine, the church's presence begs the question: Why does the avowedly atheistic North Korean government allow a Christian church to exist now, when it has denied the privilege for the past 30 years? Perhaps it

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Photo: NNI/R. MacMillan

Pyongyang, North Korea. Pastors Pak Chun Gun (r.) and Kim Chong Mo oversee the only officially sanctioned Protestant church in North Korea.

Taking the government to court is challenging humanism, says OACS director

C.C. staff

In the following interview with Adrian Guldemond, executive director of the Ontario Alliance of Christian Schools, the reader can get a better understanding of why the two largest independent and religiously based school communities in Ontario, the Alliance and the Jewish Congress, have decided to challenge the government of Ontario on the constitutionality of funding only the schools of one religious group in Ontario and not others.

C.C.: *Why is the Alliance going to the courts to seek public funding of its schools?*

Guldemond: The goal of the alliance is to maximize parental choice in education. This requires a government policy which recognizes the right to gain access to equitable public funding, on a voluntary basis, for such schools as may wish to be publicly funded. The policy infringements on that access right are the heart of this court case.

Since the 1950s the alliance membership has been in the forefront of the quest for financial equity with integrity. Since not all the independent school groups favour government funding, it has been difficult to get all the independent schools together on the funding question. Consequently, the alliance and the congress have decided that their constituencies can no longer afford to wait for all the other groups to make up their minds. Our memberships want action.

C.C.: *What is going to be your main argument?*

Guldemond: The main argument in the court case will be based on Section 15 of the Canadian Charter of Rights and Freedoms. This section says that "every individual is equal before and under the law and has the right to the equal protection and the equal benefit of the law without discrimination."

C.C.: *Will this action by Jews and Protestants not be interpreted as a move against the Catholics?*

Guldemond: The congress and the alliance have always supported the rights of the Roman Catholics to full funding, if that is what they wished. This action may create some anxiety, but we are hoping that good faith and generosity will prevail. All social changes create unease, but there is no way to change government funding policy without creating some discomfort. The Lord didn't promise us a rose garden.

The position of the government is that the law in education as it now stands favours the special treatment for Roman Catholics. This may not be fair to the other religious groups, but that is the way the courts have interpreted the Constitution and the relevant legislation. They will definitely not initiate any action to end the obvious discrimination which now exists. So it is up to the disadvantaged groups to launch the action to overturn the discriminatory policy. And that is what we are proceeding to do.

C.C.: *Are you giving up on putting political pressure on the NDP government to consider at least partial funding of your schools?*

Guldemond: It is clear that the NDP government is not willing to tackle the question of funding at this time. Since financial pressure on parents is mounting, it is time to settle some of the legal background questions first. The court case will be argued on narrow grounds involving only the Ontario legislation.

C.C.: *What happens when you win the court challenge?*

Guldemond: If the case is ultimately won, we will have

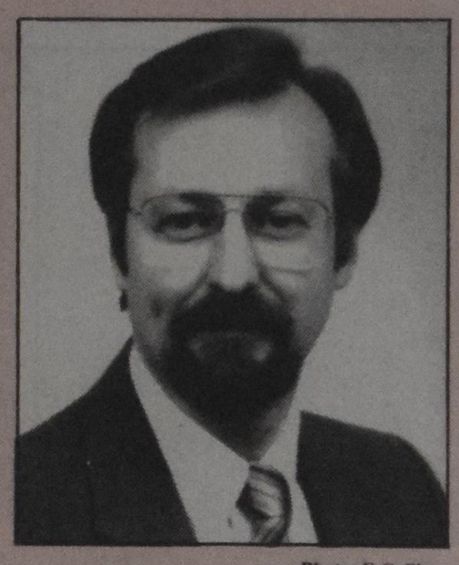

Photo: C.C. files

Adrian Guldemond

eliminated a major legal hurdle, but not the entire obstacle course. We will still have to rally public support on the general issue of parental choice in education. We will also need to persuade the politicians to stand up to the educational establishment, e.g., the teachers' federations.

So there will be plenty to do in the next several years. Court cases usually take from two to four years to be settled. This will put us in a better position for the next provincial election in 1994.

C.C.: *How do you feel about your chances of success?*

Guldemond: Both the alliance and Canadian Jewish Congress expect that the opportunities in the courts are good if the case is set up carefully. The public opinion tide in North America is changing in our favour. U.S. President Bush has just announced a major budget item for promoting alternatives in education. This means the the voucher system for private schools will be a hot topic all over the U.S. in the next year.

C.C.: *You are going to launch another action against the government's Ministry of Education on your own because the Ministry has threatened to withdraw diploma-granting status to one of your schools unless it stops issuing credits for specific courses in religious instruction. First of all, which school is it that has been so threatened?*

Guldemond: Beacon Christian High School in St. Catharines.

C.C.: *What issue is at stake in this court action?*

Guldemond: The issue is that independent schools have a recognized right to exist free from unwarranted interference in governance and curriculum. The government's diploma policy is contrary to this long-established tradition.

C.C.: *What are the reasons for the Ministry's threat to withdraw diploma-granting status?*

Guldemond: The reasons for this are never published because they are weak. The bottom line is that the Catholics can get credit for studying Catholicism but Calvinists and Jews do not get credits for identical courses in their religious traditions.

Since 1978, the Catholic high school in Ontario under the authority of the separate school boards, have been allowed to issue two diploma credits for religious education. This is official policy, printed in government documents. For years the alliance and the Jewish Congress have met with officials to discuss this insult to other religious traditions.

C.C.: *Are they at all concerned about the standard of education in such courses?*

Guldemond: This question has nothing to do with standards of instruction; the Ministry acknowledges the high quality of alliance schools. But it has a lot to do with the hidden agenda within the educational establishment to eliminate private Christian schools. If certain factions cannot do that directly, then they will try to standardize them and turn them into public schools, like Eden Christian College in St. Catharines, Ont. That way they will be no threat to the public system. If Christianity can be limited, even in Christian schools, to prayer and chapel before and after school, then the humanists will have won another battle against Christianity.

C.C.: *So you see it as a spiritual struggle.*

Guldemond: Any government that denies diploma credit status to some religions like Calvinism, while giving it to others like Catholicism and humanism, is engaged in destroying religious freedom on purpose. That government is giving a clear message to the young people in private schools, namely, that the religion of their parents is second-class, it does not deserve credit standing because — and this is the official view— it is "indoctrination," whereas all the other schools provide "education." This is quite a subversion of religious freedom and it must be challenged now.

C.C.: *Why launch two cases at the same time; Might the one not interfere with the other?*

Guldemond: The alliance decision to go public on this issue at this time ties into the funding question directly. Many people are worried about the negative impact of eventual government grants. In order to find out if these fears are justified, we need to know just how much independence and difference the government allows private schools without funding.

Therefore, the alliance is also proceeding with this challenge on the credit question. It is time to find out just how much legal power the Minister of Education can exercise via the Education Act. If it turns out to be a great deal, then we will be forewarned when we start negotiating on the funding. Since officials have refused to be forthright about the rationale for their unwritten policy (to deny credits for religious courses in private schools), there is only one way to force them to declare their position and that is to go to court.

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is to affirm the idea that Kim Il Sung is moving toward liberalization; that he is finding his hard-line Stalinism increasingly out of vogue in the communist bloc and is easing up internally in order to keep his economic backers and stave off virtual domestic bankruptcy.

Yet evidence of such a liberalization is quite the contrary. Indeed, an examination of Kim Il Sung's last two speeches reveals he is hardening his line still more and targeting his people for a new phase of ideological indoctrination.

In his New Year's Day speech, he said, "We must establish more firmly the ideological system of *Juche* among the party members and other working people, make rock solid the political and ideological unity of the whole society centering on the party and ensure that the whole society is imbued with the spirit of comradely unity...."

Juche is the name given to Kim Il Sung's philosophy. It contains two basic propositions: first, that human beings are the master of their own destiny, and on no account must look to any other force but themselves; second, that Koreans must rely only on themselves to create an ideal society. All of which makes allowing a Christian church to flourish the more astonishing since its very existence represents a spectacular contradiction to the progress of Juche thought. Even more peculiar is the fact that this church has not merely been grudgingly granted the right to exist, it has been lavishly subsidized by a government that can ill afford it.

The Pyongyang church is quite beautiful. No expense has been spared. It has been built from the finest materials and allotted a prime site in the capital city. The pews are made out of the best mahogany, the public address system is of an expensive Japanese brand, and a vast administration building, three times the size of the actual church, has been erected alongside — all this from a government that is virtually bankrupt and officially scornful of Christianity.

This points to the alternative that the regime has realized the political usefulness of the church. But useful for what purpose?

On the final night of this reporter's visit, his official government guide was asked when he believed unification of the two Korea's would come about. He replied, "Our Great Leader has already set the date...1993, the 50th anniversary of the division of our country." (The Democratic People's Republic of Korea in the north and the Republic of Korea in the south were both established as independent states May 1, 1948, which would place the 50th anniversary of the division of the two Koreas in 1998.)

When questioned as to whether the South Koreans would be anxious to accommo-

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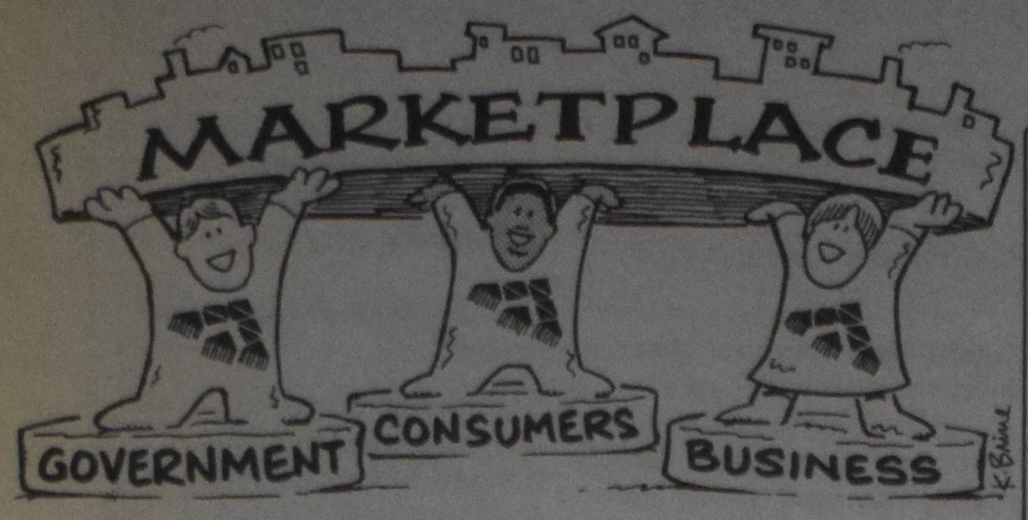
Business

If your pyjamas catch fire, whom do you contact?



TORONTO (MCCR and C.C.) — Ontario's Ministry of Consumer and Commercial Relations and the other provincial consumer ministries get many phone calls from people who should be calling the federal department, Consumer and Corporate Affairs Canada, to get help with something, those ministries report. But the opposite is also true: sometimes people contact the federal government when their provincial ministry could help them.

To better understand who does what in consumer matters, consumers should know the differences between these federal and provincial government departments and their responsibilities.

Consumer and Corporate Affairs Canada (CCAC) is generally concerned with matters related to the production, packaging, distribution and advertising of products. The various provincial consumer ministries are involved more with matters related to transactions between consumers and businesses.

Many common consumer complaints, such as those about contracts, merchandise that doesn't perform as advertised, or the selling practices of real-estate agents, motor-vehicle dealers and travel agents, come under the jurisdiction of the Ontario ministry's Business Practices Division, for example.

Staff in the provincial offices regulate the above-named businesses, as well as collection agencies, consumer-reporting agencies, cemeteries and funeral services. The provinces each have some form of consumer service bureau which investigates complaints by people who believe they've been treated unfairly. The provinces are interested, too, in product safety — covering everything from new vehicles to stuffed animals.

Product safety a high priority

Consumer and Corporate Affairs Canada is also interested in the safety of consumer products, particularly when the well-being of children is at stake. This federal ministry inspects cribs, strollers, pacifiers and children's car seats as well as checking textile flammability and household chemicals.

In addition to safety standards, the federal department investigates many other types of complaints about consumer products. The packaging, labelling, composition, quantity and quality standards of foods, textiles, precious metals and pre-packaged non-food products are all federal concerns.

Misleading advertising and deceptive marketing practices are also investigated by the CCAC. The regulation of advertising is an area that can help consumers understand the difference between federal and provincial responsibilities.

False and misleading advertising are prohibited by the federal department whether anyone actually buys the goods falsely advertised or not. The provincial consumer ministries step in after a consumer has purchased the product and found it doesn't live up to the advertised claims.

Other federal protection for consumers is provided by the CCAC's program to inspect retailers' weigh scales, and the natural-gas and electricity meters used to measure home consumption.

Recognizing that many consumers will wish to know more about who does what in consumer matters, the federal and provincial consumer departments have joined forces to produce a fact sheet by that title. The sheet was produced in Ontario in recognition of National Consumer Week, which was April 22-28.

Consumers wishing to receive a free copy of "Who does What in Consumer Matters?" may contact the Consumer Information Centre at the Ontario Ministry of Consumer and Commercial Relations, 1st fl., 555 Yonge St., Toronto, ON M7A 2H6. Information on a variety of other consumer topics is also available from the centre. The telephone number in the Toronto area is (416) 326-8555, or toll free 1-800-268-1142 for people from other areas.

For information from the federal department Consumer and Corporate Affairs Canada, write to the Ontario Regional Office, Ste. 601, 4900 Yonge St., Toronto, ON M2N 6B8, or call (416) 224-4031.

Arithmagic

Leonard Bick

Many of you have heard the expression "the magic of compounding." Tables of figures, powerful hand-held calculators and computers are available to almost everyone. With these resources and with a little patience one can begin to appreciate certain relationships between rates of return and wealth accumulation.

Although these resources are widely available, the vast majority of people do not take advantage of them. An understanding of some of the important mathematical relationships make some people wealthy while others wonder where they went wrong.

The magic of compounding is not magic. It is arithmetic. Compounding returns work like this. Suppose you have $10,000 invested in a guaranteed investment certificate (GIC) which states that you will earn 12 per cent compounding annually for five years. Your $10,000 would grow by $1,200 to a total of $11,200 by the end of the first year. By the end of the second year the $11,200 would grow by $1,344 to a total of $12,544. By the end of years three, four and five, your investment would end up being worth $14,049, $15,735 and $17,623 respectively.

Or would it? What about income taxes. If your income was taxed at a marginal tax rate of 50 per cent, then 50 per cent of your returns would sprout wings and fly off to Ottawa. In the first year you would be left with $600 less. Thus, your compound rate of growth effectively is reduced to six per cent. Only if you held the 12 per cent GIC in an RRSP would you earn the full 12 per cent compound rate.

Growth rates remarkably different

The difference between earning a 12 per cent compound rate of return and a six per cent compound rate of return after tax over a long period of time is remarkable. In this $10,000 example, the difference between six percent and 12 per cent compounding after tax is the difference between $13,382 and $17,623, or $4,241.

The real difference happens in the long-term. A helpful arithmetic shortcut becomes a useful way to drive home the point. It is called the rule of 72. This "back of the envelope" formula has been used for centuries by financially astute individuals. It works like this. To figure out how many years it takes your money to double in value take the compound rate of return (after tax) and divide into 72.

In this example we would divide 72 by 12 to end up with six. This means that the $10,000 would double to $20,000 in six years. This assumes that our $10,000 GIC is tax sheltered by an RRSP. If it weren't, our effective compound rate of return would be six per cent. 72 divided by six is 12. In other words, it would take 12 years for the investment to double.

The real value in the rule of 72 is to use it in conjunction with other elementary school arithmetic. Can you remember the powers of two? Two to the first power is two; two to the second power is 2x2 which equals four; two to the third power is 2x2x2 which equals eight; two to the fourth is 16; two to the fifth is 32, and so on.

Now suppose that you have 24 years to your retirement date. You have $10,000 in an RRSP earning 12 per cent compounding annually. The rule of 72 tells you that every six years your money will double. In 24 years, this means your money would have doubled four times. Since to two to the fourth power is 16, you can calculate what this $10,000 will grow to by multiplying 16 times $10,000, which equals $160,000. If you actually took a calculator and worked it out, $160,000 would be slightly high but the result is close enough to make this approach useful.

Using this approach gives you a sense of long-term investing. The importance of earning higher returns (after tax) becomes clear when you look at what happens to a GIC that earns six per cent per year after tax. The rule of 72 says that your money doubles every 12 years. In 24 years, your money would have doubled twice. Since to to the second power is four, you can calculate what $10,000 will grow to by multiplying four times 10,000 which equals $40,000.

The difference between six per cent and 12 per cent over the same period of time with the same initial sum results in the difference between $40,000 and $160,000.

Start saving early

The importance of starting early can also become clear by using this arithmetic. Suppose that instead of investing $10,000 today, you waited for six years and then invested. You would then have 18 years to retirement. If you earned a compound rate of 12 per cent your money would double every six years. In 18 years your money would have doubled three times. Since two to the third power is eight, you would finish with eight times 10,000, which equals $80,000, or half as much as you would have if your had started six years earlier. As you can see, by starting six years later, you miss the last doubling of your money when it counts the most.

Use this column as a guide and work out some examples yourself. Check the rule of 72 in conjunction with powers of two against some compounding charts. You will find it to be surprisingly accurate. You will also find that using these simple arithmetic principles will allow you to do these calculations quite easily with pencil and paper or in your head. Doing this "arithmetic" by yourself is far more convincing than reading about it. It might change your attitude towards starting retirement savings early and seeking out higher after tax rates of return. These are two important elements in saving money.

Leonard Bick is a financial planner in Ancaster, Ontario.

Issues

Growing the Christian Reformed Church in Canada (2)

Let's refocus the vision

Kenneth A. Baker

In a two-part series, Rev. Kenneth Baker of Coquitlam, B.C., examines the challenge of and vision for church growth in his denomination north of the 49th parallel.

What will it take for the Christian Reformed Church in Canada to embrace a "church growth" strategy? Above all else, I believe, it will require a *refocused vision.*

Not a brand-new vision. This is a community of believers in a strong, Kuyperian, "Kingdom vision" — a conviction that all of life falls under the lordship of Christ and is the arena for Christian witness and obedience. Secularism has done much to sap the strength and clarity from that vision, but the banner has not been taken down and the rallying cries can still be heard.

We have distinctive avenues for witness in the world of education (burgeoning Christian day-schools, two young Reformed Christian colleges in Alberta and Ontario, a Reformed Christian graduate school in Toronto), labour (Christian Labour Association), and politics (Committee for Public Justice and now the Christian Heritage Party).

Making disciples

Without sacrificing that broad vision and the call to exert a Christian witness in all of life, we in Canada must continue to reaffirm the proper place, calling and mission of the instituted church as Christ's agent for discipling the nation of Canada. While nurturing faith and equipping the saints for everyday lives of service and witness, we must also kindle enthusiasm for community outreach, personal sharing of faith in Jesus, and heavenly joy over sinners who repent and enter the joy of the Kingdom.

And we must learn to feel comfortable inviting and receiving those sinners into the vibrant fellowship of our congregations. The strategies may differ from our kindred neighbours to the south. "Big" may not necessarily be considered "better." Church planting and the multiplication of smaller churches may seem more effective and appealing than the mega-church model. But strategies, whatever shape they take, are only born of hearts and minds that are gripped by the Great Commission and swept by the wind of the Spirit of Pentecost.

Evangelism no option

As second and third generation CRC Canadians carry that church toward and into the next century, I believe it will require a determined effort to clarify this vision and motivate congregations for evangelistic activity. As the astounding number of children and young people signify, internal growth alone will keep these churches well-stocked and growing for years to come. This means "church growth" complacency and a preoccupation with member-care will be a real temptation.

It will be a challenge for church leaders to shape a clear vision of what it means to be church. The drafting of "Mission Satements" in each congregation may go a long way toward re-focusing and re-tooling for a fresh burst of outreach.

Somehow it must be communicated and appreciated that evangelism is not an optional church activity, but an essential one. Church growth is not a "Grand Rapids pipe dream," but the desire of God's heart. And supporting the mission of God through evangelism in Surrey, Regina, Brockville and Halifax is as urgent and true-to-life as underwriting relief work in Bangladesh and El Salvador.

A required commitment

In the final analysis, of course, church growth takes commitment. Jesus saves, but he has chosen to do that through his Spirit-filled body on earth. "The Son of God through his Spirit and Word, out of the entire human race, from the beginning of the world to its end, gathers...a community chosen for eternal life" (*Heidelberg Catechism,* Lord's Day 21), but his collection agency is the Church. Having a vision of the path is one thing. Choosing to walk it is another.

I have outlined some of the factors that make the "gathering" goal a special challenge here in Canada. The flourishing churches on this side of the border have tremendous potential and a great opportunity to help make "400,000 by 2,000" a reality for the Christian Reformed Church, and ultimately for the glory of God.

But potential and opportunity will not be enough to make it happen. It will take deliberate effort, hard work, thoughtful planning, patient training and persistent prayer. And it will happen when leaders (first of all!) and members are wholeheartedly committed to the evangelism thrust of God's great, unstoppable mission!

Kenneth Baker is pastor of the Coquitlam Christian Reformed Church, Coquitlam, B.C.

North Korea preaches different gospel

...continued from page 11.

date Kim Il Sung's projection, the guide answered, "The priests have told us that the people in the South are willing."

'Another gospel'

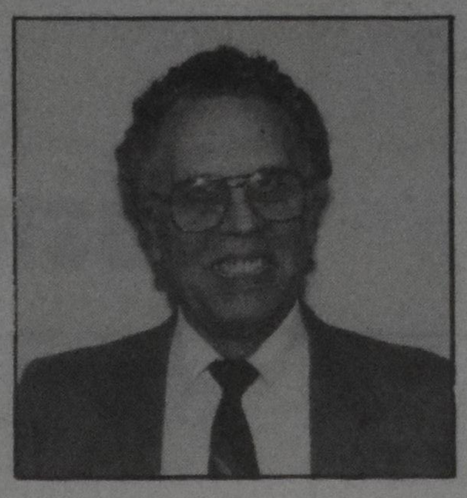
If reunification is the main political priority of the North Korean regime (and Kim Il Sung says it is), then an avenue must be created to influence international opinion. The diplomatic avenue seems unlikely, considering Kim Il Sung's reputation for disregarding international opinion. Likewise, economic clout is not viable since it has none; instead, North Koreans have been watching with mounting dismay their prosperous neighbour to the south which is using its new-found wealth to woo old allies like the Soviet Union and China over to its side.

The only avenue left to the North Korean regime to argue its case for reunification in the international arena is in the cultural realm...and specifically, religion.

This would explain Bishop Ko's visit to Canberra. It would also explain why the entire Sunday morning service revolved around the issue of reunification and why an atheistic government subsidizes a Christian church in spectacular contradistinction to its domestic policies.

There is indeed a church in North Korea once again, but it has "another gospel." Not the gospel of reconciliation, but a gospel of reunification. The evangelical world will have to wait at least a little longer to be satisfied the Body of Christ has revived in North Korea.

Ron MacMillan is the Asia correspondent for News Network International (NNI).



In and around the workplace

Ed Vanderkloet

Pay equity and inequity (1)

There is a world of difference between equal pay for equal work, something we (I hope) all agree on, and equal pay for work of equal value. They may sound alike but that's as far as the similarity goes.

Equal pay for equal work, regardless of gender, race, skin colour, nationality, etc., is sound law. (It's been around in Ontario for 40 years). But equal pay for work of *equal value,* especially as interpreted and applied by what I call the "equality zealots," is dangerous business.

First, a clarification on the terminology. In the United States it is often called "comparable worth." Both terms, however, are a bit awkward, with the result that (at least in Ontario), it has now been given the innocuous title "pay equity." Innocuous because it effectively masks the words *value* and *worth.* After all, who can be against equity?

Why the gap?

The pay equity laws are designed to eliminate the wage gap between men and women. Statistics indicate that, on average, female workers earn about 62 per cent of what male workers get. It cannot be denied that the element of discrimination plays a role in the existence of this gap. My examples of last month confirm that. But it is obvious that discrimination against women is not the sole or even the main reason for the discrepancy. Many women drop out of the workforce when they have children. When they re-enter the job market after the children are off to school they have lost certain skills or are often interested in part-time jobs only. Consequently, they do not advance as much or as quickly as men who did not drop out.

There are other factors, such as immigrant women who in their home country received much less education than men or none at all. Even the Ontario Government's 1986 *Green Paper on Pay Equity* concedes that about 21 to 26 per cent of the wage gap is attributable to differences in hours worked, experience, education and unionization. Occupational segregation (women tend to gravitate toward certain, usually lower-paid, jobs) accounts for another 10 to 15 per cent of the wage gap. According to the *Green Paper* only five per cent of the wage gap can be traced to wage discrimination.

But is the fact that there are certain "typically" female occupations not an indication of so-called systemic discrimination? There is something to that argument, but it is by no means the whole story. How can you otherwise explain that there are so few male nurses, an understaffed occupation that is generally well-paid? Or why, despite heavy promotion, so few women choose to become truck drivers, construction workers or mechanics? I have never been able to understand why there are hardly any female airline pilots (I never saw one on my many trips) whereas the large majority of flight attendants are women.

Culture, not nature

It seems to me that we should be careful with the argument that there is a *natural* division of labour; that women because of their physique and natural make-up concentrate in areas of nursing and care whereas men because of their muscular superiority and mechanical inclination gravitate toward construction, truck-driving and engineering.

First of all, mechanization and automation have eliminated most (though not all) hard physical labour; secondly, female police constables and farm workers are as capable as men; and thirdly, there are other cultures in which women play a dominant role in all areas of their societies. I suspect that *culture* rather than *nature* is responsible for the division of labour which we discern in the Western world.

I should quickly return to my topic, namely, pay equity, but since my space is up that will have to wait till next month.

Ed Vanderkloet is a national representative for the Christian Labour Association of Canada (CLAC).

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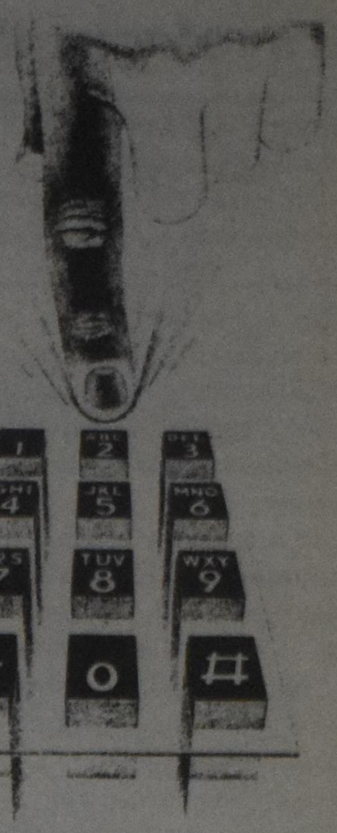

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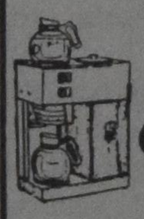

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Peter and Marja are IN

Dear P & M:

I have a question about faith. If God is the only one who plants the seed of faith in our hearts, then can we say it's God's fault if the person does not have faith, even when he or she prays earnestly for it? The obvious answer would be that God is not to blame. But then who is? Doesn't God choose to harden people's hearts?

Please respond to my question in your column, or write me.

Dear Who's Responsible:

There are verses in the Bible that hold God fully responsible for a person's salvation. There are other verses in the Bible that lay this responsibility for faith squarely in our own laps.

There is a mystery here that we can't understand. We are asked to balance 100 per cent divine sovereignty and 100 per cent human responsibility in such a way that they still add up to 100 per cent. This is "mystical math" which is logical to God but confusing to us.

Even in our Reformed tradition we resist this mysterious balance. The *Canons of Dort,* for example, have done us a great service by emphasizing God's sovereignty, but come up short when dealing with our responsibility. Its writers, because of the hostility between Calvinism and Arminianism, were trapped into an either/or kind of biblical reasoning. Too bad, because a both/and approach might have kept Calvin's insights into divine sovereignty and Arminius' insights into human responsibility in balance.

Jesus' parable of the sower shows that God's planting is not at fault. The problem lies with the kind of heart into which the seed falls. The heart that prays earnestly for salvation is fertile ground for faith.

From the days of Adam, God has held us responsible for our actions and decisions. From the days of Eve, God has held himself responsible for saving us. Each person who hears the gospel is fully responsible for making a personal heart commitment to the Lord. Each person who is saved gives complete praise to God for his amazing grace.

Each spring we joyfully accept the mystery of seeds becoming flowers and trees when planted in fertile soil. Why not celebrate the mysterious ways by which God moves towards us and we move towards him?

One last caution. Don't make eternal assumptions about hardened hearts in the Bible. God undoubtedly hardened Pharaoh's heart so that he would not let the people of Israel go. While this served God's divine purpose for his people, we would not dare to play judge and make pronouncements about Pharaoh's eternal fate. There is mystery here, too.

Dear P & M:

I wonder if those who wrote to you about divorce and remarriage expected too much from the minister, the elders and the congregation? Surely **they** *found these changes in their personal lives hard to accept. Why, then, do they expect it to be any easier for* **us** *to be understanding and accepting in these difficult situations which are rather new problems in our churches.*

There are lots of things that the church community has not accepted. I have heard people criticize immigrants for wanting to return to their homeland. I have heard people condemn young men and women for wanting to serve in the armed forces.

This entire discussion made me think of the Serenity Prayer: "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."

I'm speaking from experience. After a major change took place in my life I did what many of the writers did. I expected others to accept me and the change that had taken place. Of course this led to difficulties! Finally I realized that I had a choice in the matter. There was no way that I could change the way others viewed me but I could change my view of them. I came to terms with their lack of acceptance of my new situation.

In addition to the above observations I do have one other question. Why does C.C. write so much about the abuse of women and girls while we rarely hear about the abuse of men and boys?

Dear Speaking From Experience:

Your strategy works for personal health and self-preservation. At least one other person has told us that she used this approach to become more understanding of the different ways people responded to her marriage breakdown. This strategy, however, does not educate the church or help us deal with very real problems that are part of the ecclesiastical landscape.

As to your closing question, Toronto's Institute for the Prevention of Child Abuse reports that one in four girls and one in ten boys will be victims of unwelcome sexual acts before their 18th birthday. Clearly, the percentage of females vastly outweighs males.

Women also seem to be more willing than men to write about their abuses. For example, the only letter that we have received about the abuse of a young man as a child by a much older brother (June 16, 1988) was not written by him, but by his girlfriend.

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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Births

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KEVIN JOSHUA

was born April 18, 1991, and is eagerly welcomed by his brothers and sisters, Jason, Melanie, Lisa, Cheryl and Ryan. Kevin is the 32nd grandchild for Mr. and Mrs. J. Brink of Whitby, Ont., and 18th for Mrs. M. Vogel of Orono, Ont.

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Births

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into our family.

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Birthday

SCHUT:

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DIANE JENNIFER
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1946 May 9 1991
"And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor. 13:13).
With praise and thanksgiving to God for his goodness, we rejoice on the occasion of the 45th wedding anniversary of our parents and grandparents,

DURK and SIJTSKE DE JONG

We thank God for them and wish them much happiness and God's blessing on this day and the days to come.
Love and congratulations from your children and grandchildren:
Janny & Bill Beck — Grimsby, Ont.
Melanie & Ben (boyfriend), Kendall, Darryl, Philip
Al & Jenny De Jong — Maple Ridge, B.C.
Cheryl, Richard, Mark, Paul, Bill, Timothy
Alice & Nico Jukema — Beachville, Ont.
Duane, Derek, Cynthia
Siegfried & Janny De Jong — Matsqui, B.C.
Matthew, Janna, Jordan, Amy
Margaret & Jim Oosterhof — Coaldale, Alta.
Donna, Jody, Benjamin, Joshua
Home address: 20691 Dewdney Trunk Rd., Maple Ridge, BC V2X 3E4

Rotterdam, the Neth. Trenton, Ont.
1951 May 23 1991
With praise and thanksgiving to our Lord, we the children of,

ARIE and MARIA HOORNWEG
(nee Baggerman)

joyfully announce the 40th wedding anniversary of our parents on Thursday, May 23, 1991. May God bless you, Mom and Dad, and keep you in his care.
Congratulations and love from your children and grandchildren:
Alistair & Tina Scott — Trenton, Ont.
Melinda, Carolyn
Charles & Mary Ann Botden — Enterprise, Ont.
Christopher, Philip, Alicea, Stephanie
Paul & Rena Hoornweg — Frankford, Ont.
Nicholas, Timothy, Maria, Benjamin
Dan & Sharon Hoornweg — Guelph, Ont.
Judy Hoornweg — Trenton, Ont.
Home address: 22 Fourth Avenue, Trenton, ON K8V 5N3

WILLEM and DINY HUMMEL
(nee Moes)

will celebrate their 40th wedding anniversary on May 17, 1991.
We, their children, thank God for his goodness,
Luke & Lammie Hummel
Albert & Ellen Hummel
Wilma & Martin Meindertsma
William Hummel
Bryan & Wendy Hummel
Jim Hummel
Tim & Benita Hummel
and 11 grandchildren.
Open house at Nobleford Chr. Ref. Church on Friday, May 17, 1991, from 7:30 to 10:30 p.m.
Home address: Box 6, Nobleford, AB T0L 1S0

Anniversaries

Sneek, Fr. Cornwall, Ont.
1941 May 12 1991
With praise and thanksgiving to our heavenly Father, we hope to celebrate with our parents and grandparents,

YME (James) and JELTJE (Jean) JOUSTRA
(nee Oppewal)

their 50th wedding anniversary.
We pray that the Lord will continue to keep them in his care.
Congratulations from:
Gladys & Henk Wikkerink — Duncan, B.C.
Nicole, Matthew, Karen
Jack & Joanne Joustra — Bramalea, Ont.
Renate, Monique, Marcel
Teake & Rita Joustra — Avonmore, Ont.
Barbara, Deborah, Kevin, Jeffrey
Grace — London, Ont.
Herman — Cornwall, Ont.
Home address: 1106 Brock Ave., Cornwall, ON K6H 6G3

1951 May 17 1991
It is with great joy and thanksgiving to the Lord that we announce the 40th wedding anniversary of our parents and grandparents,

WILLEM and AUDREY RANG
(nee Bruinink)

With love from,
Marten & Rita Demmer — Whitby, Ont.
Mark, Daniel, Matthew
Hans & Debbie Bulk — Brentwood Bay, B.C.
Nicole, Kristen, Paul, Danielle
John & Wendy Bakker — Whitby, Ont.
Rachel, Alicia, Derek
Doug & Elly Adams — Burlington, Ont.
Andrew, Kevin, Timothy
Lloyd Rang — Kingston
God is so good!
Home address: 120 Kneider Ave., Dunnville, ON N1A 1A7

Appingedam, Gr. Glen Williams, Ont.
1951 May 9 1991
In joy we celebrate the 40th anniversary of our loving parents,

SIEDS and SIEMIE TIESMA
(nee Hoorntje)

Come, join us in praise and thanksgiving at the Georgetown Chr. Ref. Church from 2:00 - 4:00 p.m. on Saturday, May 11, 1991.
Their children (together at last!):
Afien & Henk Kloosterhof — Appingedam, The Neth.
Yvonne & Leo Weverink — Exeter, Ont.
Jenny Hessels & Graeme Newbury (fiance) — Surrey, B.C.
George & Susan Tiesma — Georgetown, Ont.
together with 9 grandchildren.
Home address: 11 Karen Drive, Glen Williams, ON L7G 2V1

Opperdoes Ancaster
1936 May 14 1991
With thanksgiving and praise, we are happy to announce the 55th wedding anniversary of our parents, grandparents, and great-grandparents,

JACOB and GEPKE VYN
(nee Bosma)

We pray that the Lord will be with you and keep you in his care.
With love from your children:
Ralph & Joyce Vyn — Ancaster
Sidney & Annette De Groot — Ancaster
Pete & Mary Vyn — Ancaster
Klaas & Wilma Klaver — Ancaster
Rene & Dorothy Dekok — Ancaster
Hank & Nellie Vyn — Ancaster
Harry & Thea Wiersma — Ancaster
Joe & Annie Hum — Toronto
Martin & Anne Vyn — London
30 grandchildren (one with Jesus) and three great-grandchildren.
Home address: 446 Hwy. #53, West, R.R. #1, Ancaster, ON L9G 3K9

Anniversaries

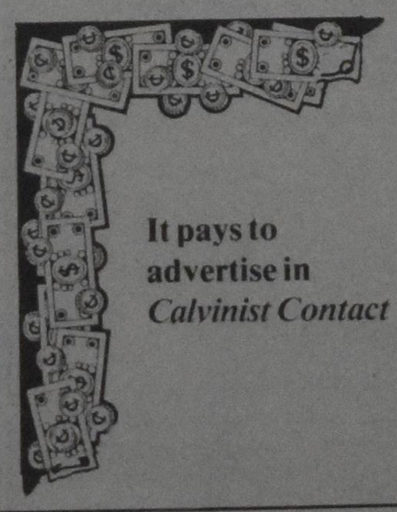
Congratulations to Thomas and Tena Snyder (nee deJong) on their 50th wedding anniversary!

1941 May 15 1991
"But as for me and my household, we will serve the Lord" (Josh. 24:15b).

It is with great joy and thanksgiving to the Lord that we announce the 50th wedding anniversary of our parents, grand- and great-grandparents,

THOMAS and TENA SNYDER
(nee deJong)

It is our prayer that the Lord will continue to surround them with his love and to uphold them in his everlasting arms.
With love and congratulations from your children and grandchildren:
Jenny & Tony DeWeerd — Caledonia, Ont.
Thea & George Regnerus — Caledonia, Ont.
Ann & Bill Vandenberg — Belleville, Ont.
Charlie & Lilly Snyder — Caledonia, Ont.
Clarence & Hazel Snyder — Caledonia, Ont.
Albert & Evelyn Snyder — Caledonia, Ont.
Helen & John Vandoorn — Caledonia, Ont.
Tom & Judy Snyder — Caledonia, Ont.
36 grandchildren and 5 great-grandchildren.
Open house will be held, D.V., Saturday, May 18, 1991, at Maranatha Chr. Ref. Church, York, Ont., from 7-9 p.m.
Home address: R.R. #3, Caledonia, ON N0A 1A0



It pays to advertise in *Calvinist Contact*

Why not take advantage of our events calendar for your next event?

Obituaries

"And we know that in all things God works for the good of those who love him" (Rom. 8:28).
On Tuesday, April 23, 1991, the Lord called to his eternal home our dear husband, father and opa,

RALPH (Roelof) OEGEMA

in his 64th year.
Dear beloved husband of Tina Oegema (nee Dykstra).
Dear father and opa of:
Cathy & Ray Potstra — Grimsby, Ont.
Evelyn, Brian, Alison, Jordan
John & Joan Oegema — Grimsby, Ont.
Andrea, Johnny
Ron & Pauline Oegema — Winona, Ont.
Christina, Danielle, Carl
Correspondence address: Tina Oegema, 22 Orchard Pkwy., Grimsby, ON L3M 3A9

"When Daniel learned that the order had been signed, he went home. In an upstairs room of his house there were windows that faced toward Jerusalem. There, just as he had always done, he knelt down at the open windows and prayed to God three times a day" (Dan. 6:10).
Schettens, Fr. Georgetown, Ont.
Sept. 11, 1908 April 18, 1991
With joy in her heart and a song on her lips,

ANNA VONSOLKEMA-YBEMA

went home to be with her Lord.
Beloved wife of Peter (1909-1984).
Mother of:
Ann VanderVies — Sarnia, Ont.
Rita & William dePeuter — Bradford, Ont.
Helen Vonsolkema — Cambridge, Ont.
Shirley & George Bergsma — Georgetown, Ont.
Evelyn & Wayne Baker — Georgetown, Ont.
David Vonsolkema & Claire Parrot — Toronto, Ont.
Special Mem to Teresa Zurawski — Cambridge, Ont.
Beppe to 17 grandchildren and three great-grandchildren.
Correspondence address: Evelyn Baker, 123 Delrex Blvd., Georgetown, ON L7G 4C5

Anniversaries

1951 May 16 1991
We are thankful to the Lord for giving 40 years of marriage to our parents and grandparents, and pray for God's continued blessings to:

ANTHONY and JANNY VANDER MAALE
(nee Vergeer)

We invite you to join us for an open house in their honour on Saturday, May 18, 1991, from 1 to 4 p.m. at the fellowship hall of Maranatha Chr. Ref. Church in Bowmanville, Ont.
Alice & Chris Milo — Stoney Plain, Alta.
Diane & Clarence Beeksma — Oshawa, Ont.
Pamela, Mark, Michael
Vivian & Dave Foster — Port Perry, Ont.
Jessica
Wilma Reeder — Bowmanville, Ont.
Melissa, Nathan
Sharon Wittenberg — Oshawa, Ont.
Rachel
Home address: 62 Fairway Dr., Newcastle, ON L1B 1B2

Oudeschoot Chatham
1951 May 11 1991
"The Lord will watch over your coming and going. Both now and forevermore" (Ps. 121:8).
With joy and thanksgiving to the Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

HANK and DAISY VROOM
(nee Postma)

May the Lord continue to bless you richly.
With love and congratulations from your children and grandchildren:
Arne George Vroom — deceased, B.C.
Jeannette Vroom & John Hobson — Colbourne, Ont.
Arne & Karen Vroom — Grand Rapids, Mich.
Rochelle, Eric, Nicholas
Pierre & Ingrid Vroom — Thunder Bay, Ont.
Renee, Derek
Neill & Eleanor Vroom — Embro, Ont.
Karres, Marita
Patricia & David Nieusma — Richland, Wash.
Joshua, Benjamin, Luke, Chantelle
Hank Vroom Jr. — Lethbridge, Alta.
Kirsten Vroom — Southwest Regional Centre, Blenheim, Ont.
Eric Vroom — Chatham, Ont.
Chantelle Vroom — Chatham, Ont.
Home address: 90 Riverview Dr., Apt. #1, Chatham, ON N7M 1A3

Obituaries

As parents and brothers and sisters of Jake and Alice Winter, we wish to express our love and support for them and their family, and also to Angela and Jonas Winter and her family, with the loss of

ARTHUR HENRY (Art) WINTER

We pray that the words of Deut. 31:6: "Be strong and courageous ...for the Lord your God goes with you; he will never leave you nor forsake you," will be a comfort to you.
Mom and Dad
Peter and Nell
Grace and Hank
Anne and John
Ben and Julie
Henry and Emma
John and Jacomina
Reynold and Cathy
Gerda and Brian
Ellen and John
Joanne and Ted

Obituaries continued...

Classified

Obituaries

"Thou dost show me the path of life; in Thy presence there is fullness of joy, in Thy right hand are pleasures forevermore" (Ps. 16:11).
On Sunday, April 14, 1991, our dear mother, grandmother, great-grandmother,

TRYNTJE BOOTSMA

completed her path of life of 85 years on this earth, and began LIFE in God's presence. Her husband Harmen went ahead of her in 1987. We praise God for her living witness to his faithfulness.
She is lovingly remembered by:
Jenny & Case Bruulsema — Ancaster
Tom & Bette-Ann (Colin), Cathy & Mark (Alan), Harold & Sylvia (Corey), Gerald & Trudy, Annette & George, David, Ivan
Clarence & Clara Bootsma — London
Harvey & Melinda (Claire, Sarah), Peter & Cynthia (J.R.), Joanne & Ken (Lydia), Clifford, Timothy, B.J.
Jim & Margaret Bootsma — Mississauga
Anjanette, Gregory, Michael
Ted & Corrie Bootsma — Newmarket
Steve & Cheryl, Tamara & Hans, Marya, Joel
Andy & Diane Bootsma — Ottawa
Raymond, Richard, Lena, Venolia
Correspondence address: C. Bruulsema, 2054 Shaver Rd., R.R. #2, Ancaster, ON L9G 3L1

The Lord suddenly called home,

HILDA F. BUTI
(nee Roukema)

on April 20, 1991, at her home in Vineland, Ont., at the age of 34 years.
Beloved wife of Alex and dear mother of Stephen.
Daughter of Grace Roukema and the late Andy Roukema (Dec., 1990).
Sister of:
Bert & Pat Roukema — Winnipeg, Man.
John & Anne Roukema — Thunder Bay, Ont.
Bill & Gerda Roukema — Grimsby, Ont.
Jane & Ron Berendse — Beamsville, Ont.
Janette & Joe Cuvaj — Burlington, Ont.
and many nephews and nieces.
The funeral took place April 23, 1991, at Providence Chr. Ref. Church, Beamsville, Ont., Dr. H. Vander Plaat officiating.
Correspondence address: 3318 Vine Street, Vineland, ON L0R 2C0

Employment wanted

Responsible single male, age 30, seeks position with **poultry operation** in Ontario, having eight years experience with layers, broilers and killing plant. To commence around June 15, 1991. Please reply under File #2563, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Cottages

WASAGA BEACH
Still looking for a great holiday? Come to **Alton Lodges** and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.

Personal

The Consulate-General would like to come in contact with the following individuals:
OUDE GEERDINK, Marinus Joseph, born Dec. 29, 1925, immigrated to Canada on March 3, 1954.
den OUDEN, Hendricus Lambertus, born Dec. 20, 1925, immigrated to Canada on March 23, 1960.
OVERWIJK, S., born June 9, 1913, last known address: R.R. #?, apt. 6, Lindsay, Ont., K9V 2N1.
PAS, Martinus Godefridus Henricus, born March 21, 1929.
PANDER, Fietje, born July 18, 1926, immigrated to Canada on May 30, 1972.
van der PLAS, Antoon David, born March 31, 1928.
PLASSE, Cornelise Jaas, born Nov. 3, 1925.
POST, Oege, born March 11, 1928.
RAS, Rudolf, born Dec. 26, 1926, immigrated to Canada on April 23, 1959.
REITSMA, Wietse, born Jan. 19, 1930.
RICKER, Gerardus Amela, born March 30, 1929.
SCHAAP, Johannes, born Jan. 27, 1929.
SCHOONES, Cornelis Antonius, born Dec. 31, 1926.
STAM, Hugo W., born Jan. 22, 1929, immigrated to Canada on Dec. 30, 1981.
STEENHOEK-Hoogland, Maria Johanna, born Oct. 6, 1908.
TAK, Bernardus, born Jan. 18, 1928.
van der VEEN, Germt Jan, born April 7, 1929.
VEENEMANS, Toos Christien, born Dec. 22, 1927.
VELTMAN, Grietje, born Jan. 6, 1929, immigrated to Canada on Feb. 1, 1962.
VERBURGT, Cornelis, Egidius, born Jan. 9, 1929.
VERHEIJEN, Franciscus Hendricus Maria, born Feb. 6, 1931.
VERLINT, Cornelis, born Feb. 24, 1928.
VISSCHER, Bregtje, born Dec. 19, 1927, immigrated to Canada on June 3, 1958.
VISSER, A., born May 6, 1909, last known address: 22 Cypress St., St. Catharines, ON L2N 4L9
de VRIES, Marten, born Dec. 29 ????
WOLTERS, Willem, born Nov. 24, 1927.
VERAARTS-Wouts, A., born Oct. 8, 1914, last known address: Lona Station Dunwich Twp., Elgin County, Ont.
van WIJK, Gijsbertus Hermanus, born Sept. 21, 1927.
ZANDBERGEN-Iedema, Antje, born March 3, 1928.
van der ZEE, Ike, born Feb. 12, 1929.
ZETHOP, Agatha Cornelia, born Jan. 22, 1931.
ZUIDINGA, Wilhelmina Gerdina, born March 16, 1931.
van ZIJL, Cornelis C.P., born Jan 14, 1928, immigrated to Canada on July 4, 1968.
ZIJLSTRA, Berend Herman, born Jan 23, 1928, immigrated to Canada on March 24, 1964, possible destination: Montreal.

Consulate-General of the Netherlands
1 Dundas St. West, Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Christian professional businessman, age 32, would like to meet a sincere, attractive, outgoing Christian lady for friendship. Please call Tony at 1-(416) 858-2854. Will accept all collect calls.

Summer Job Market

Acton, Ont.: Experience in sales of masonry products. Third year marketing student. 21-years old. Would like to work in sales field, but will take anything for the summer. Call: Anthony Looyenga at (519) 853-0758.

Bowmanville, Ont.: Athletic, country girl going into Grade 11. Has experience on apple, sheep and fruit & veg. farms. Wouldn't mind trying some sort of camp-counselling, assistant counselling, etc. But willing to do almost *anything!* Contact: Gena Jaspers-Fayer, R.R #4 (3326) Bragg Rd., Bowmanville, ON L1C 3K5 (416) 623-2634.

INDIAN RIVER, Ont.: I am a university student looking for summer employment in **office work, baby-sitting,** or **housework.** If you have any work for me, please call Angela at (705) 295-6942.

Summer Job Market

Bowmanville, Ont.: 16-year-old, Grade 11 male looking for work in farming or construction during the summer months. Have experience in bricklaying (labourer) and farmwork. Also have driver's licence. Richard Wessels, R.R. #4, Bowmanville, ON L1C 3K5. Phone: (416) 623-8521.

Grimsby, Ont.: DORDT COLLEGE student (3rd year **English major, journalism**) is looking for a job during the summer months. Many years of experience in greenhouse and nursery work, but prefers study related work. Dirk B. Schouten (416) 945-5335.

GUELPH, Ont.: Looking for work in **construction,** but willing to do **other work.** Experience in framing, social work, greenhouse and machine shop work. Call Brent at (519) 836-3298.

LINDSAY, Ont.: 20-year-old male university student would like summer work as a **lifeguard** and/or **swim instructor** (all levels). My qualifications include many RLS SC levels such as instructor, lifesaver, boat rescue, water-safety instructor and bronze bar. I have three years experience, am available May 1, and you can contact me, Claude, at (705) 328-0608.

Lucknow, Ont.: I have experience on a dairy farm, would like to work on a dairy or beef farm. Alex Hartemink, age 16, R.R. #5, Lucknow, ON N0G 2H0. Phone: (519) 395-5227.

MORRISBURG, Ont.: Reformed Bible College student (3rd year). I am working towards my Bachelor of Religious Education in Missions degree with a minor in social work. I am looking for a job for the summer months which is **social work** related. Amy Van Veen, R.R. #1, Morrisburg, ON K0C 1X0; Phone: (613) 543-2097.

Oshawa, Ont.: Hi, I'm a 21-year old Sir Wilfred Laurier University student (Political Science, 2nd yr.) looking for office experience. Good typing and number keying skills, am familiar with computers but would like to learn more. Will consider any office job. Available Apr. 29. Please surprise me! Call Connie at (416) 728-1348.

Smithville, Ont.: Able-bodied, 17-year old SDCH student (graduating in June) urgently needs summer work so he can save up to go to Dordt College next September. Will tackle just about anything. Are you interested? Please call Phil at (416) 957-0781.

Smithville, Ont.: Hi, I'm a 15-year old SDCH student looking for any part-time work during the summer, as well as after school hours and on Saturdays. Please make my day! Call Charleen at (416) 957-0781.

ST. CATHARINES, Ont.: McMaster student is eager to find summer employment. Prefer **office work** (computer, etc.) but I'm open to doing other things as well. Call Dave at (416) 935-4026.

TORONTO, Ont.: Second-year female Redeemer student, 19 years old, seeks employment in Toronto area. Experienced with young children and infants, minor cooking, housekeeping and gardening, but eager and willing to learn new skills. Call Liesje at (416) 648-2131, ext. 320, or, after April 26, at (416) 223-8380.

Teachers

BELLEVILLE, Ont.: Belleville District Christian School has a half-time opening in **Kindergarten** for the school year 1991-1992. Please send resume and applications to: Leo VanArragon, Principal, Belleville District Christian School, R.R. #5, Belleville, ON K8N 4Z5

DUNNVILLE, Ont.: Dunnville Chr. School invites applications for a **40% opening** in **Grade 2.** Interested candidates should contact Richard Van Egmond, Acting Principal, Dunnville Chr. School, R.R. #1, Dunnville, ON N1A 2W1. Tel.: (416) 774-5142.

HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of north central B.C. has 3 **Elementary** teaching positions open. Please address all inquiries to Mr. Doyle Smiens, Principal, Box 237, Houston, B.C. Phone (604) 845-7736.

MEDICINE HAT, Alta.: Medicine Hat Christian School invites applications for a **Grade 2,** as well as an **E.C.S. (Early Childhood Services)** position for the 1991/92 school year. Qualifications in music will be an asset. Medicine Hat Chr. School is an interdenominational school and has an enrolment of 140 students from E.C.S. to Grade 9. Please submit application and resume to Mr. Wm. Slofstra, Principal, Medicine Hat Chr. School, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2. Phone: school (403) 526-3246; home (403) 526-7192.

RED DEER, Alta.: Red Deer Christian School, an interdenominational school, providing Christ-centred education for this medium-sized central Alberta city, has possible openings in both our **junior-high** and **primary** divisions. Interested people should direct inquiries and/or applications to: Mr. R. Duggan, Principal, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Tel.: (403) 346-5795.

RICHMOND, B.C.: Richmond Chr. School is seeking an experienced educator, **Vice-Principal,** to join our staff of 25 teachers. The applicant must have a vision for dynamic Christ-centred education, an ability to provide direction and leadership, as well as a willingness to grow in his truth. Courses in Educational Administration would be an asset. Currently our school teaches 335 students on two campuses (K-7, 8-10). The starting date for the successful applicant is negotiable. Please submit your personal statement of faith, along with your resume to Mrs. N. Koopmans, Education Committee, Richmond Chr. School, 5240 Woodwards Road, Richmond, BC V7E 1H1

TERRACE, B.C.: Centennial Christian School is accepting applications for a **Kindergarten** position for the 1991-92 school year. Direct inquiries to: Mr. Frank Voogd, 3608 Sparks St., Terrace, BC V8G 2A5; Phone: (604) 635-6173

Summer Job Market

VANCOUVER: B.C.: I am a 24 year old social work student (3rd year) seeking employment in the **social services** in the Greater Vancouver area. I have experience working with the mentally disabled, elderly and troubled youth. Call Mary-Anne at (604) 434-8776.

Teachers

AGASSIZ, B.C.: Agassiz Christian School invites applications for the following positions: 1 **primary/intermediate** position (50% kindergarten/50% administration relief including French)
1 **intermediate** position (combined Grade 4/5).
Interested applicants, please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-3209 (home); fax: (604) 796-2952.

For Rent

Anyone interested in a **country holiday?** We have a one-bedroom apartment available either weekly or monthly. Acton area. (519) 853-2358.

Miscellaneous

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b) twee cassettes maandelijks;
c) één cassette maandelijks.

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Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

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Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Events

40th ANNIVERSARY
Celebration/Reunion
WALLACEBURG
Chr. Reformed Church
July 12, 13 & 14

Fri. - Dinner
Sat. - Brunch and Picnic
Sun. - Celebration service with Rev. C. Tuyl

All friends and former members are invited!

Dinner tickets/info., call:
(519) 677-4479

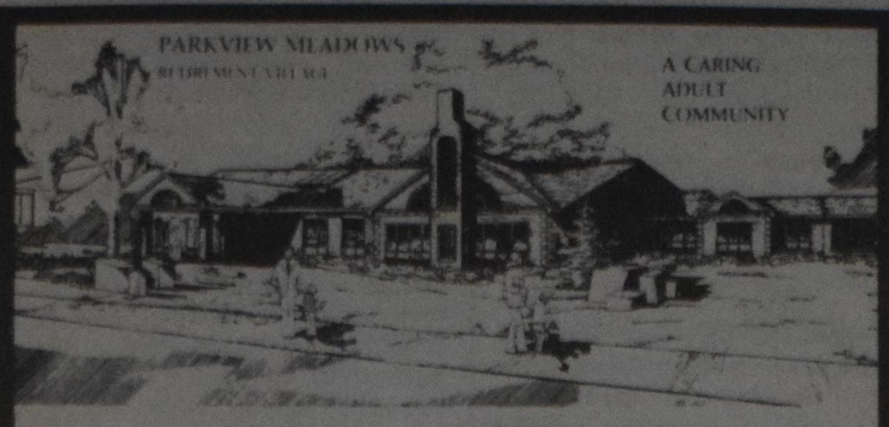
Church news

Christian Reformed Church

Calls accepted
— to Emmanuel, Calgary, Alta., Rev. Peter Nicolai of Second, Brampton, Ont.

Classified

Accommodations	Accommodations	Help Wanted	Help Wanted	Accommodations



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Townsend, Ontario

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For Sale	For Sale

For Sale:

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ADDRESS: _____

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POSTAL CODE : _____

PHONE NUMBER: _____

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_____Sjoelbak

_____Bar Room Model

Steve Winkel
R.R. #2,
Gorrie, ON N0G 1X0

Please allow 2 weeks for delivery.

DORDT COLLEGE

Faculty Opportunities

Dordt College has openings for the 1991-92 academic year in the following fields:

AGRICULTURE: Farm operator/manager for the 160-acre Agriculture Stewardship Center. Desired qualifications are farm management expertise with diversified experience in crop/livestock operation; demonstrated teaching ability; a master's degree in an agriculture-related area; and a commitment to work with colleagues and students in a dynamic and growing agriculture program at a Christian college. A job description is available upon request.

ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered. Teaching experience is desirable.

SOCIAL WORK: Instructor for a CSWE-accredited B.S.W. program. Applicants should posses an M.S.W. and a minimum of two years post-M.S.W. practice experience. Teaching experience is desirable.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship. As an AA/EOE employer, Dordt College encourages applications from women, members of minority groups, and individuals with disabilities.

Send letter of interest and resume to:

Dr. Rockne McCarthy
Vice Pres. for Acad. Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Review of candidates will begin immediately and continue until positions are filled.

Inquiries regarding possible future openings in any field are always welcome.

Redeemer College

A Christian University College

invites applications for a

Dean of Students

commencing July 1, 1991

and an

Athletic Director

commencing August 1, 1991

The **Dean of Students** reports directly to the President and is expected to provide vision and leadership for the Student Life Department, which includes supervising a comprehensive program of student services. Preference will be given to applicants with work experience in student services in a post-secondary environment.

The **Athletic Director** reports to the Vice-President (Academic) and directs, promotes, coordinates, and supervises all aspects of intercollegiate athletics at Redeemer College. Preference will be given to applicants with qualifications for coaching a team and/or teaching courses in physical education.

Requirements for both positions include a Master's degree in a related field, related work experience, demonstrated leadership ability, and a commitment in word and deed to living a life that reflects the biblical, Reformed Christian basis of the College. Inquiries or applications, resumes, and references are to be directed to the **Human Resource Manager** and will be considered until the positions are filled.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Ancaster, Ontario L96 3N6 (416) 648-2131

House available for three weeks, from June 28 - July 19. All amenities, four-bedroom house, 11 miles from beach on Highway 86 (Lake Huron). Phone: 1- (519) 395-5006.

Church news is on page 17.

Crossword puzzle returns next week.

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Classified/Events

Help Wanted

Full-time Staff Person Wanted

The **Council** of the **Christian Reformed Church, Clinton, Ont.,** wishes to hire a full-time staff person (unordained) to work with our Pastor in ministering to the needs of our congregation. The job description is purposely left rather loose so the applicant will be a full partner in the process of determining the job description. The ministry areas that need attention are **youth, young adults, education, the wayward, pastoral care and outreach.** These tasks will be divided between the two staff persons according to the gifts of the persons involved.
Applicants, please write to:

Clinton Christian Reformed Church
P.O. Box 697
Clinton, ON N0M 1L0
or phone Rev. Dirk Miedema, office: (519) 482-5264
home: (519) 482-5264

For more information call present part-time staff person,
Evangelist Walter DeRuiter (519) 364-2466.

Director for Youth and Congregational Development

The **First Christian Reformed Church of Victoria, B.C., Canada,** located on beautiful Vancouver Island, is now receiving applications for the position of "Director for Youth and Congregational Development." Emphasis will be on personal and program development, one-on-one contacts, group dynamics and outreach. A Masters in Church Education (MCE) or equivalent in education and experience is required.
Further information, profile of congregation and additional materials are available from:

Mrs. Janette Schaafsma (phone: 604-727-2910)
or by writing to Search Committee
First CRC, 661 Agnes St., Victoria, BC Canada V8Z 2E7

SECOND STAFF MINISTRY POSITION

Community Christian Reformed Church of Richmond Hill, Ontario, Canada, is seeking a second ordained staff person on a full-time basis. We are poised to begin an exciting outreach ministry in our new 500-seat church facility and a 214-unit affordable housing apartment building called **Genesis Place.**

To receive an information package describing this position and our church in greater detail, please call. To apply for the position, please respond in writing to:

Second Staff Search Group
c/o The Meeting Place
Community Christian Reformed Church of Richmond Hill
10620 Yonge St., Richmond Hill, ON L4C 3C8

For further information, call the church office at:
(416) 884-3005

Ontario Federation of Independent Schools

Choice Education

Position Available

Executive Director to advance the educational justice work of OFIS (formerly, Ontario Association of Alternative and Independent Schools). A visionary board and developed policies for family-choice education in Ontario. Also represents provincial associations through the Federation of Independent Schools of Canada. Part-time initially. Contact:

Lyle McBurney, OFIS
2020 Bathurst St., Ste. 2,
Toronto, ON M5P 3L1
(416) 781-3591

Calendar of Events

May 11	Spring concert by the Christian Choir "New Life," at 8 p.m., Covenant CRC, **St. Catharines,** Ont. Selection of Psalms and Schubert's Mass in G. Free-will offering.
May 11	Third Annual Dundas Community Springfest, hosted by the Calvin Christian School of Dundas. From 8:30 a.m. - 3:00 p.m. at the Dundas Arena, 35 Market St., **Dundas,** Ont. A fun day for the entire family!
May 11	Organ concert by Andre Knevel with audience participation. At 8 p.m., Knox Presb. Church, **Elora,** Ont.
May 11	Concert by the Durham Chamber Choral Society, 8 p.m., St. Paul's Presb. Church, **Port Hope,** Ont.
May 14	Seniors' Day at Hamilton District Chr. High School, **Ancaster,** Ont. From 10 - 2:30 p.m. Lunch provided. Speaker: Rev. J. W. Van Weelden. Please register by calling (416) 648-6655.
May 17, 18, 19	Clinton's 11th Annual "Klompenfeest." At Clinton Community Park, **Clinton,** Ont. For info. call (519) 523-9559 or 482-5679.
May 23, 24	Dan Veldman speaks on satanic and cultural deceptions of our age and the Christians' response, 8 p.m., Sir Allan MacNab Sec. School Auditorium, **Hamilton,** Ont. For info. call (416) 765-5259.
May 24	Famous Dutch soprano Elly Ameling, accompanied by pianist Rudolf Jansen, in concert, 8 p.m., Roy Thomson Hall, **Toronto,** Ont. Call RTH for tickets
May 24-25	Drs. R. C. Sproul, president of Ligonier Ministries of Canada, speaks at the Airport Hilton Hotel, **Toronto,** Ont. Theme: "The Majesty of Christ." For info. call 1-800-344-9499.
May 25	Anniversary dinner of the Springdale Calvinette Club, 6 p.m., Springdale Fellowship Hall, **Springdale,** Ont. For info. call Carrie Kooy at (416) 775-2421.
May 25	Conferring of degrees on sixth graduation class, 2 p.m., Redeemer College, **Ancaster,** Ont. Commencement address by Dr. John Bernbaum. Admission free.
May 25	Annual A.B.C. sale, from 9 a.m. - 1 p.m., at Shalom Manor, **Grimsby,** Ont. Crafts, baking, white elephant table, plants, etc. Dutch hospitality at its best!
May 25 - June 15	Concert by Heather & Helen, assisted by Jack Rintjema and Steve Marfisi. Christian contemporary music. All events start 7:30 p.m. **May 25:** Bethel CRC, **London; June 1:** HDCH, **Hamilton; June 15:** Calvin CRC, **Ottawa.** Admission at the door. Portion of proceeds to CRWRC.
June 3-7	"Milk & Honey Summer Festival," at Redeemer College, **Ancaster,** Ont. For details call (416) 648-2131.
June 4	Music for choir, organ, piano and trumpet with Paul Grimwood conducting. Concert starts at 8 p.m., Redeemer College, **Ancaster,** Ont. For tickets calls (416) 648-2131.
June 4-6	"Christianity and the Classics II - Beginnings," a conference at ICS, **Toronto,** Ont. Speakers: Wendy Helleman, Al Wolters, William Rowe and others. For registration call (416) 979-2331.
June 5	"De Hollandse Dag in Kingston," at 10 a.m., First CRC, **Kingston,** Ont. Speaker: Rev. Dirk Velthuizen. For info. call (613) 384-2493.
June 8	Mariahout-Lieshout (the Netherlands) Town Reunion, will be held at **Erin,** Ont. Join the festivities! Call (416) 224-5211.
June 12	"De Hollandse Dag in Moorefield," in the Community Centre, **Moorefield,** Ont. Starts at 10 a.m. Speaker: Rev. J.G. Klomps.
June 21-22	"Rumours of Glory: Bruce Cockburn & Christian Faith in a post-modern world." At ICS, **Toronto,** Ont. This seminar will be led by J. Richard Middleton and Brian J. Walsh. For registration call (416) 979-2331.
July 5-6	"The People and the Book: Christian Origins and the N.T.," a conference at ICS, **Toronto,** Ont. Speaker NT scholar N. Thomas Wright of Oxford University. For registration call (416) 979-2331.

Take advantage of our calendar. It's here for you!!

Crossword puzzle will return next week

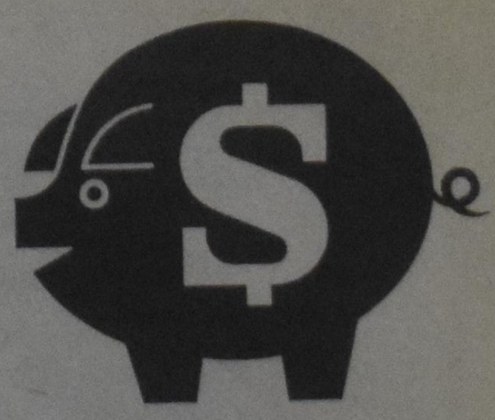
Teachers

Stouffville Christian School

requires teachers for the following full-time positions, beginning September, 1991 (Ontario teachers certificate or equivalent required):

Primary — Junior div. in the area of French
Intermediate — Senior div. in the area of French
Senior div. in the area of Mathematics and Science
Grade 7 Core and Social Science

Please send your resume to:
The Principal, Stouffville Christian School
R.R. #3, Claremont, ON L0H 1E0
Tel.: (416) 640-3297



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OAAIS to become a federation of school groups

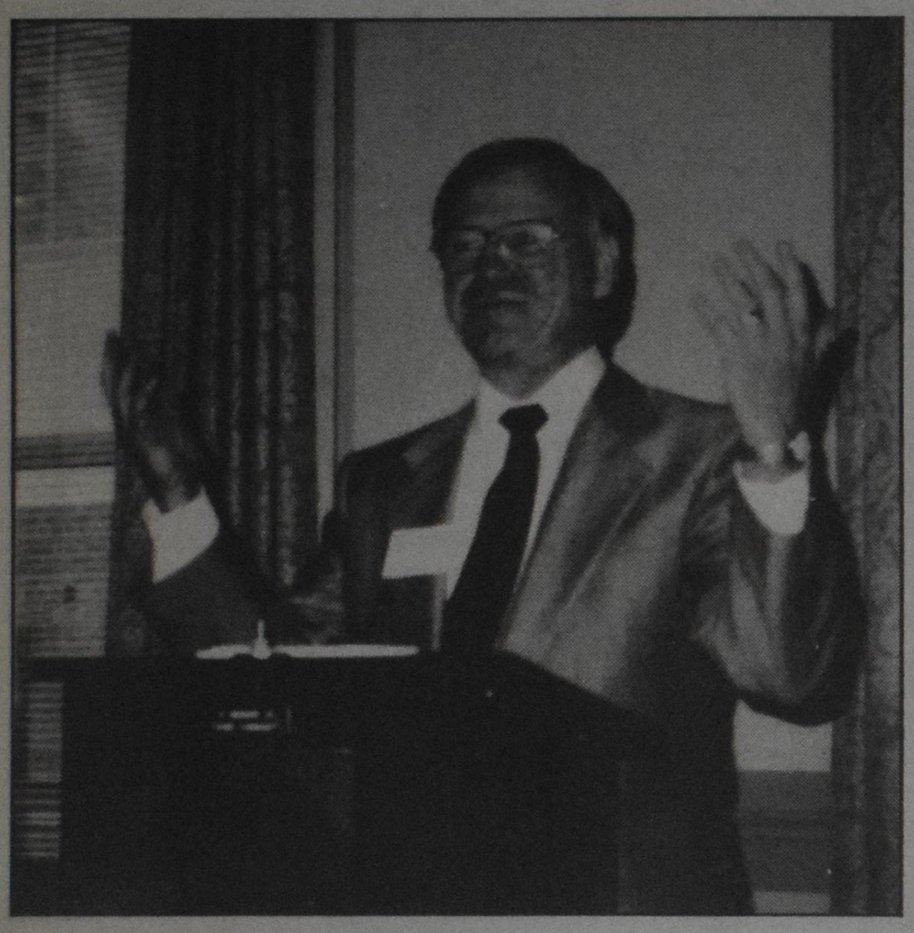

Photo: Robert VanderVennen

Executive Director Lyle McBurney welcomes people to the OAAIS meeting.

Robert VanderVennen

TORONTO — The members of the Ontario Association of Alternative and Independent Schools (OAAIS) voted at their recent annual meeting to become more an association of groups of schools than of individual schools and to be known henceforth as the Ontario Federation of Independent Schools.

They approved in principle a set of changes to the Bylaws, which are to come before the members for final adoption in a special general meeting to be held before June 1, 1991.

A special issue was to meet the concerns of individual schools that are not members of any other association of schools. The plan is to give those schools a voice and a vote by placing them in a miscellaneous category from which they will together have the same status as other groups of schools. There was some apprehension about this from schools which by their nature are individualistically "alternative and independent."

This move will give the new Ontario Federation of Independent Schools clearer status as Ontario's member of the Federation of Independent Schools in Canada, a national body which is an advocate for independent schools in the nation.

A federated structure for OAAIS had been advocated by the Ontario Alliance of Christian Schools, which has since recommended that its own member schools drop their membership in OAAIS. Most of these schools have in fact withdrawn, though a number of representatives of such schools were present at this OAAIS meeting.

With the recent resignation of Executive Director Lyle McBurney, OAAIS has received many letters expressing appreciation for OAAIS and for the hard work of McBurney over the past 15 years. A new annual budget of $106,650, compared with $141,700 for the current year, makes provision only for a part-time director.

Government considers first principles

The Ontario Ministry of Education was represented at the meeting by Keith Baird, policy advisor to the Minister. He affirmed that Minister Marion Boyd personally believes that the spiritual and moral values taught in Christian schools are a key part of a child's education. She strongly believes that parents have the prior right to have their children educated according to their beliefs, and that if they do not find what they need in public schools, they should use independent schools.

In his own report, McBurney commented with appreciation on the Roundtable meeting of independent school officials with the Minister. He said that the continuation of these meetings will be one means by which independent schools can present their views on the forthcoming changes in the Education Act.

McBurney reported that legal work is proceeding on a court challenge to the lack of funding for independent schools of Ontario. The pace has been slowed by lack of funds, but attorney John Olthuis has been making excellent progress in the past year and a half. McBurney reported that recently the Ontario Alliance of Christian Schools has announced that it will be undertaking a separate court challenge on funding in co-operation with Jewish schools.

Gerald Vandezande told the group that a sign of hope is that the current NDP government is the first government in Ontario that has dared to address the first principles on funding for independent schools.

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Friends of God

Wayne Brouwer

A new humanity

"The Lord will write in the register of the peoples: 'This one was born in Zion'" (Psalm 87:6).

Here's a parable: a man is convicted of a criminal act. But before he is sentenced to life in prison the governing authorities issue a pardon. He's a convicted criminal, but now he's permitted to live in society like a law-abiding citizen.

How do you think he'll be treated? Probably few will easily accept him — children will be told to stay away from him; no one will hire him; the banks won't give him a loan; landlords will refuse him as a tenant. He'll most likely be the butt of jokes on the lips of others; jokes that cut him down as inferior; jokes that ring with self-righteous pride.

Finally, in desperation, the man finds a home among a small community of women, men and children who take him in because they, like him, are convicted criminals. And they, like him, have received the pardon of grace. It's the pardon of that present that gives them unity, not the sin of the past. It's the grace of forgiveness which makes them one, not the successes or failures of other times.

In a sense, that's the picture of the Church of Jesus Christ. Each person knows the conviction of sin yet each lives in the grace of God's pardoning love.

And that's the picture that Psalm 87 anticipates as well. Can you imagine God bringing people from each of the great pagan (and often beastly) civilizations of ancient Israel's world together in a family he calls his own, a society in which he writes each name with love in the register? That's the theme of this song.

An amazing song

It's an amazing theme to sing. Our participation in the present humanity of this world drives us often toward distinctions, separations, bigotry and racism. Even in the church it can happen. I remember something that brought it home to me with power. During our time in Nigeria with Christian Reformed World Missions, we were received with openness and love by our friends in the Church of Christ in the Sudan among the Tiv.

But one practice in that denomination really bothered us. On Communion Sunday everyone was expected to wear white. Now that's not a bad practice in itself — wearing white to symbolize purity before God.

But if a person didn't wear white, regardless of her spiritual condition, she was physically directed to the back part of the church building. And when the elements of communion were passed, those whose shirts were yellow, or whose skirts had pink designs on otherwise white backgrounds, or who were too poor to buy a white blouse..., these were served the bread and wine last, as if they were second class citizens in the Kingdom or inferior members of the Church.

As a bit of a protest, we *never* wore white on Communion Sunday and we *always* sat at the back and received communion last. And even though we were treated nicely enough, we felt the pressures of racism and the horrors of pride and judgment.

'I Got Shoes'

It was then that I learned the meaning of that old Negro spiritual, "I Got Shoes." While the richly dressed white folks in the Old South of the United States marched off to their churches wearing their polished Sunday shoes, the black slaves with their bare feet were left to gather for worship as they could. And while the white folks were singing about the worldwide Church of Christ, the black folks were singing:

I got shoes! You got shoes! All God's chillun' got shoes!
And when de angel Gabriel calls us home, Gonna walk all ober God's heben!

For they knew that God takes care of his children, and when he would bring them finally to glory, he wouldn't check to see the colour of their skin or the whiteness of their clothes or even the place where they were born. Instead, he'd simply ask them if Jesus was their brother. And then, like the only begotten Son, they too would receive a pair of shoes, the sign of people who were no longer barefoot slaves of others, but cared-for children of God.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Happy Mother's Day!